Part. A

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Edn, 1935.
With Maps,

PUNJAB DISTRICT GAZETTEERS.

VOLUME XXIV—A.

GUJRANWALA DISTRICT,

PART A.

BY

EDWARD H. LINCOLN.

1935.

WITH MAPS.

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PREFACE.

THE last edition of the Gazetteer of the Gujranwala District was prepared in 1894-95 by Mr. M. F. O'Dwyer (late Sir Michael O'Dwyer, G.C.I.E., Lieutenant-Governor of the Punjab) who conducted the Second Revised Settlement in 1889—94. Since then there have been two Settlements: by Mr. I. C. Lall, in 1902—07, and by Khan Sahib Shaikh Khurshaid Muhammad, in 1923—27. Unfortunately the Gazetteer was not revised on either of these occasions.

When I assumed charge of the district in October, 1934, I found myself at a disadvantage without a Gazetteer of even recent date, and on bringing the matter to the notice of Government, I was commissioned to prepare a new edition.

A great deal has happened since 1894. The Lower Chenab Canal, which had only recently been completed, has been developed; the Upper Chenab Canal has been constructed; the Railway from Wazirabad to Lyallpur and Khanewal has been constructed; the roads from Gujranwala to Sialkot and Hafizabad have been metalled; two Settlements have been completed; the boundaries of the district have been changed greatly; Small Towns and Panchayats have been formed; industries and trade have been developed; towns have grown in size and importance; electricity has been introduced; and finally there have been the changes as a result of the Reforms given to India after the Great War of 1914—18, in which the district played a no mean part.

The scheme for Gazetteers was revised some years ago, and thus the Gazetteer has been re-written for the greater part; only a little more than the chapter of the previous edition dealing with the early history could be retained.

I have taken help from the previous editions, the Gazetteers of the neighbouring districts of Sialkot and Gujrat, the Census Report of 1931, the Settlement Reports of the district, and the Assessment Reports of the tahsils; and "the Industrial Punjab" by Latifi (1911). I have used figures for the latest completed period in each case. Volume B, which is in Press, contains Tables of Information, and may be referred to. It was prepared before I joined the district.

An interleaved copy of the Gazetteer will be supplied to the Deputy Commissioner and it is hoped it will be used by successive officers as provided in the Government orders to facilitate the preparation of a revised edition at some future date.

Errors and omissions should be brought to the notice of the Deputy Commissioner, Gujranwala.

I acknowledge with thanks the help given by the heads of offices serving in the district, the District Board, Municipal Committees, Town Committees, heads of Christian Missions in the district, and others who have helped. I would specially name Q. Manzur Hussain, District Kanungo, and Shaikh Altaf Rabbani, Stenographer to the Deputy Commissioner, whose thorough knowledge of the records of the district, the conditions and people, gained from long experience, has enabled me to dispense almost entirely with help from my office. They have cheerfully given up their spare time for the purpose.

The Maps have been prepared under my instructions by S. Hasan Ali, Draftsman of the District Board Office, whom I thank.

I also thank the Government Press which has not only printed the work expeditiously, but submitted an excellent proof which has greatly lightened my task.

GUJRANWALA : 16*th March*, 1936.

EDWARD H. LINCOLN,
Deputy Commissioner.

PREFACE TO SECOND EDITION.

THE present edition of the Gazetteer has been completed in the cold weather of 1894-95 on the conclusion of settlement operations. It is based largely on the Assessment Reports of the various tahsils and the Final Settlement Report for the district. Excepting small portions of Chapters II, III and VI this edition has been entirely re-written, as it was found that owing to the opening up of the district by the Chenab Canal, the alteration of boundaries, the establishment of a new tahsil, all of which have occurred since the first edition was prepared, the information given in the latter was both meagre and obsolete. In the present edition an attempt has been made to bring the facts up to date and to include the most recent statistics. A small scale map has also been added which shows the principal towns and villages, main lines of communication, existing boundaries of tahsils, assessment circles, &c., the lines of the Chenab Canal and its branches, and the alignment of the Wazirabad-Lyallpur Railway now under construction. The account of the agricultural system of the district in Chapter IV has been copied from the Gazetteer of the adjoining district of Lahore. For the valuable notes on the history and working of the Chenab Canal, and of the progress of the Chenab Canal colonization scheme, I am indebted to the kindness of Mr. Sidney Preston, Superintending Engineer, and of Lieutenant Popham Young, Colonization Officer, respectively. Mr. H. D. Watson, Assistant Commissioner, assisted me throughout in compiling the information and recasting the text, and but for his aid the work would not have made such speedy progress.

GUJRANWALA: *The* 10*th March*, 1895.

M. F. O'DWYER,
Officiating Deputy Commissioner.

PREFACE TO FIRST EDITION.

THE period fixed by the Punjab Government for the compilation of the Gazetteer of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the Gazetteer of this district consisted of the Settlement Reports, and a draft Gazetteer, compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chap. V (*General Administration*), and the whole of Chap. VI (Towns), have been for the most part supplied by the Deputy Commissioner; and Section A of Chap. III (Statistics of Population) has been taken from the Census Report. But with these exceptions, the great mass of the text has been taken almost, if not quite, verbally from Mr. Cunningham's compilation already referred to, which again was largely based upon Major Nisbet's Settlement Report of the district.

The report in question was written in 1868, and modelled on the meagre lines of the old settlement reports, affords very inadequate material for an account of the district. No better or fuller material, however, was either available or procurable within the time allowed. But when the district again comes under settlement, a second and more complete edition of this Gazetteer will be prepared; and meanwhile the present edition will serve the useful purpose of collecting and publishing in a systematic form, information which had before been scattered, and in part unpublished.

The draft edition of this Gazetteer has been revised by Major Nisbet and Messrs. Bulman and Trafford. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration. The final edition, though completely compiled by the Editor, has been passed through the press by Mr. Stack.

Errata to Gujranwala District Gazetteers, Part A.

Preface,	line	2,	*for* late, *read* later.
"	"	32,	*for* " the Industrial Punjab " *read* " The Industrial Punjab."
Page 1,	"	last,	*for* he, *read* the.
" 2,	"	10,	*for* District, *read* district.
" 2,	"	19,	*for* Tehsil, *read* tahsil.
" 4,	"	5,	*delete* the word " also ".
" 10,	"	4,	*for* District, *read* district.
" 11, from bottom.	"	3,	*for* tehsils, *read* tahsils.
" 19,	"	17,	*for* possession, *read* possessions.
" 24, from bottom.	"	6,	*for* Bhagsinkas, *read* Bhagsinakes.
" 29,	"	31,	*for* Chilianwala, *read* Chillianwala.
" 35,	"	23,	*for* Comfort, *read* Comforts.
" 35,	"	38,	*delete* full stop after soldiers.
" 39,	"	2,	*for* Commissioners, *read* Commissioner.
" 45,	"	10,	*insert* " and " between mixed and except.
" 45,	"	11,	*delete* " and " at the end of the line.
" 55,	"	34,	*delete* " the " before ground.
" 56,	marginal note.		*for* Births, *read* Birth.
" 63,	"	23,	*for* are, *read* is.
" 66,	"	20,	*delete* " s " of evenings and put full stop instead.
" 70,	"	7,	*Insert* " the " between of and Indian.
" 70.	"	29,	*for* purpose, *read* purposes.
" 71,	"	23,	*for* is, *read* in.
" 71,	"	30,	*for* females, *read* female.
" 71.	"	34,	*for* restored, *read* resorted.
" 74,	"	5,	*for* Sayyad, *read* Sayyads.
" 87,	"	25,	*insert* " the " between to and Punjab.
" 88,	"	33,	*substitute* Dewan, *for* Lala.
" 88,	"	38,	*for* Badhoke, *read* Baddoke.
" 93,	"	10,	*for* Badoki, *read* Baddoke.
" 94,	last but one line from bottom.		*for* appitite, *read* appetite.
" 95,	last line,		*for* *Bhattewela*, *read* *Bhattiwela*.

Page. 97, line 36, *for* completion, *read* complexion.

„ 98, „ 1, *for* detail, *read* details.

„ 99, „ 6, *for* larger, *read* large. of paragraph 1.

„ 101, „ 24, *for* Bhattevela, *read* Bhattivela.

„ 103, „ 20, *for* consists, *read* consist.

„ 106, „ 7, *delete* the word "their".

„ 107, „ 37, *for* Circle, *read* Circles.

„ 109, „ 37, *for* Mohammad, *read* Muhammad.

„ 109, „ 38, *for* Mohammad, *read* Muhammad.

„ 110, „ 13, *after* Sardars, *insert* or Bhais.

„ 111, „ 30, *for* Lala, *read* Dewan.

„ 122, „ 15, *for* " wou d ", *read* " would ".

„ 122, „ 18, *for* own, *read* sown.

„ 127, „ 35, *for* require, *read* requires.

„ 127, „ 38, *for* alose, *read* close.

„ 127, „ 38, *for* " na urally *read* " naturally ".

„ 133, „ 17, *for* Rohwali, *read* Rahwali.

„ 134, „ 39, *after* in *put* a hyphen.

„ 136, „ 21, *for* oilseeds, *read* oilseed.

„ 153-A. „ 9, *for* effected, *read* affected.

„ 160, „ 17, *for* Others, *read* others.

„ 162, 2nd marginal note. *for* Tehsil, *read* Tahsil.

„ 164, Para. 2, last words of the lines should *read* labourer, cleaning, small, that ; and full stop after "get" should be *deleted*.

Page 166, last but one line. *for* comparep, *read* compared.

„ 172, Do. *for* places, *read* place.

„ 173, Para. 2, line 4. *for* derogatery, *read* derogatory.

„ 182, Para. (2), line 2. *for* tehsil, *read* tahsil.

„ 183, Para. (2), line 1. *for* tehsil, *read* tahsil.

„ 183, Para. (3), line 1. *for* tehsil, *read* tahsil.

„ 197, Item (15), *for* Harpoki, *read* Harpoke.

„ 201, Para. 4, line 1. *for* magistrates, *read* Magistrates.

Page.	209,	marginal note 3.	*for* Sufesdposhi, *read* Sufedposhi.
"	214,	marginal note 2.	*for* rules, *read* rule.
"	253,	line 5,	*for* no, *read* on.
"	263,	" 23,	*for* effected, *read* affected.
"	282,	" 11,	*insert* comma after sell.
"	290,	" 29,	*insert* " a " before monthly.
"	291,	" 35,	*for* Chhinawan, *read* Chhanawan.
"	292,	" 26,	*before* Cemeteries, *insert* Church and
"	293,	" 12, from bottom.	*delete* " is " after features.
"	301,	Para. 4, line 1.	*for* small towns, *read* Small Towns.
"	311,	line 18,	*for* Harpoki, *read* Harpoke.
"	314,	marginal note 5.	*for* Cemetries, *read* Cemeteries.
"	321,	" 30.	*for* Buarias, *read* Baurias.
"	323,	" 4, from bottom.	*for* " ormerly", *read* " formerly."
"	326,	" 28,	*for* with, *read* at.
"	331,	" 12,	*for* women, *read* woman.
"	333,	" 5,	after figures 5 and 11 *insert* in.
"	335,	" 17,	*for* '*aba is*' *read* "*abadies.*"
"	337,	" 3,	*for* stocking, *read* stacking.
"	338,	3rd line from bottom.	*for* Scoiety, *read* Society.
"	342,	foot-note.	*for* Shiftiny, *read* Shifting.
"	346,	4th line from bottom.	*delete* (—) between opened and branches.
"	348,	7th line from bottom.	*for* Qoreshis, *read* Koreshis.

3 DLR—350—12-8-36—SGPP Lahore.

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CHAPTER I.—Descriptive.

SECTION A.—PHYSICAL ASPECTS—METEOROLOGY.

CHAPTER I-A.

PHYSICAL ASPECTS —METEOROLOGY.

Name of District.

The Gujranwala District in the Lahore Division takes its name from the town where the headquarters are situated. Gujranwala literally means the abode of the Gujars. These were nomads or cattle-grazers. They were expelled many generations ago by Sansi Jats, immigrants from Amritsar, who founded 11 villages in this vicinity. Gujranwala town, the headquarters of the district, is 42 miles from Lahore, the capital of the Province and is situated on the Grand Trunk Road and main line of the North-Western Railway. The founder of Gujranwala was one Khan, who gave it the name of Khanpur, but the old name survived the change of owners.

Boundaries.

The district lies roughly between north latitude 31° 45′ and 32° 33′ and east longitude 73° 12′ and 74° 37′. It consists of a triangular block of land running roughly east and west. The river Chenab forms the northern and north-western boundary of the district, but as the boundary is fixed small portions of the district lie on the right bank of the river. On the north the district touches the Gujrat district and the Shahpur district, on the west the Jhang district, on the south the Sheikhupura district, and on the east the Sialkot district.

Area and population.

The area of the district is 2,302 square miles. The greatest length from east to west is 84 miles and the greatest breadth from north to south is 45 miles. The population according to the census of 1931 is 736,138. The district stands eighteenth in order of size and nineteenth in order of population among the districts of the Punjab.

Tahsils.

The district has three tahsils :—Gujranwala, Wazirabad and Hafizabad. Originally the district formed part of a larger district with headquarters at Wazirabad. As a separate district it was first formed of four tahsils :—Gujranwala, Ramnagar, Hafizabad and Sheikhupura, the headquarters being first fixed in the Sheikhupura Fort from which they were transferred in 1851 to Gujranwala. At the close of the regular settlement in 1855 the district was reconstructed into three tahsils, all of Gujranwala and part of Ramnagar going to form he two tahsils of Gujranwala and Wazirabad; the

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PHYSICAL ASPECTS —METEOROLOGY. TAHSILS.

south portion of Sheikhupura was at the same time attached to the Sharakpur tahsil in Lahore District, while the new Hafizabad tahsil was reconstituted from the remaining portion of Sheikhupura, the western villages of Ramnagar, and the entire old Hafizabad tahsil. Several minor changes in the boundaries have taken place from time to time. In 1893 the Khangah Dogran tahsil was formed out of part of the Hafizabad tahsil. The Sharakpur tahsil was transferred to the District from Lahore District in 1910. The district was, however, too unwieldy and finally in 1919 the Sheikhupura District was formed and it took the Sharakpur and Khangan Dogran tahsils from the Gujranwala District which however received 129 estates with an area of 182 square miles from the Sialkot District. These were added to the Gujranwala tahsil. There is a second Naib-Tahsildar posted at Naushera Virkan in the Gujranwala tahsil but there is not a regular sub-Tahsil.

Statistical tables.

In view of the changes set out above the figures contained in some of the statistical tables relating to earlier periods may not be strictly accurate so far as the present boundaries go. These tables are contained in part B of the Gazetteer.

Physical Aspects.

Excepting its south-eastern corner, which is traversed by the Degh nala, the district is a flat strip of country, unrelieved by hill or ravine, and absolutely featureless. It naturally falls into two main divisions: the low-lying, or *Hithar*, alluvial lands fringing the Chenab river and Degh nala, and the uplands or *Uthar* between them. Geographically and physically it lies between the fertile submontane district of Sialkot and the once desert of Jhang; and the uplands decrease in fertility as the distance from the Himalayas increases, until in the south-west it merges in what is known as the *Bar* tract, which in its natural aspect was a level prairie thickly covered with a stunted undergrowth. Canal irrigation has, however, changed the desert into a garden. The matter is dealt with further in Chapter II-A.

River—the Chenab.

The Chenab has been described as "a broad shallow stream, with a sluggish channel and a licentious course. Its deposits are sandy, but its floods are extensive, and owing to the loose texture of the soil on its banks,

CHAPTER I-A.

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River—the Chenab.

the moisture percolates far inland." This description applied with equal truth to the portion in this district but the action of the weirs at Marala in the Sialkot District, and Khanki in this district has affected the river and its usefulness as a fertilizing agent for the riverain tract has been reduced considerably.

Drainage lines and *nalas*.

There are several *nalas*—natural depressions generally marking drainage lines, which form channels for flood-water in the rains, and the *chhambs*, ponds or marshes which are formed by the overflow of these *nalas*. The most important are as follows :—

Palkhu.

The Palkhu enters the district from Sialkot and after traversing a portion of the Wazirabad tahsil joins the river near the Khanki weir. It floods a considerable area on both sides of its course.

Aik.

The Aik enters the Wazirabad *tahsil* at the village of Arainwala and divides into two branches, of which the northern falls into the Palkhu near the town of Wazirabad and the southern runs into the Gujranwala tahsil where it is lost. It is now maintained by the Irrigation Department.

Khot, Beghwala and Satrah.

The Khot, Beghwala and Satrah *nalas* are local drainage channels which enter the Gujranwala tahsil from the Sialkot District and after passing through several villages fall into the Deg.

Deg.

The Deg enters the Gujranwala tahsil in two branches by means of super-passages over the Raya branch of the Upper Chenab Canal. The two branches unite in the south-west and the joint stream after winding its way through about a dozen villages passes out into the Sheikhupura District. The floods of this stream have a great fertilizing effect.

Vagh.

The Vagh is a local drainage channel of the Hafizabad tahsil, which is now maintained by the Irrigation Department and carries down the drainage and seepage water from the eastern parts of the tahsil to the river.

Canals.

The most important feature from the agricultural point of view is, however, the canal system of the district. The Upper and the Lower Chenab Canals irrigate nearly 40 per cent. of the total cultivated area. The canal system is dealt with more fully in chapter II-A.

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PHYSICAL ASPECTS —METEOROLOGY.

Water-logging.

Water-logging assumed dangerous proportions between 1908 and 1916, but the position has been improved as a result of the special measures taken by Government. The subject is also dealt with in also chapter II-A.

Wells.

The water-table ranges from 10 to 20 feet and wells are in use throughout the district especially in the east. In water-logged areas it is much higher. See also chapter II-A.

Geology.

There is nothing of geological interest in the district, which is situated entirely on the alluvium. Some mounds near Wandho, once in Sialkot District, may have some interest and inquiries are being made by the Director of Archæology. *Kankar* is found all over the district.

Botany.

Most of the district was waste until the extension of the canal system, and possessed the marked, if scanty, features of the arid western Punjab *Bar* flora, trees being represented solely by the *van* (Salvadora), *jand* (Prosopis) and the large tamarisk, with *kari* (Capparis aphylla) and *malha* (Zizyphus nummularia) as bushes. This has to a great extent disappeared but the field annuals maintain a closer relationship with the western Punjab than with the flora of the upper Gangetic plain or the submontane tract. The *ber* (Zizyphus Jajuba) is found in groves and gardens, in the eastern part especially, but is usually planted. The *van* or *pilu* has a smooth leaf and is of little use for fuel or agriculture. The *jand* has a bipinnate leaf and thorns. It is very valuable as fire-wood and for making charcoal. The *kari* has no leaves, but thorns, and it is used for small rafters (*karis*). All bear berries which are edible, but the *kari* berry is very astringent, and is, therefore, used for preserves and medicinal purposes. The fruit of the *ber* and *pilu* is much prized and has saved the *Bar* population from famine in more than one season of scarcity before the advent of canal irrigation.

Trees.

A great deal has been done in recent years to plant avenues of trees, chiefly *shisham*, along the banks of the canals and roads and on the whole the district is now well wooded.

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PHYSICAL ASPECTS—METEOROLOGY.

Trees.

The following is a list of the more important trees now found in the district :—

Shisham (Dalbergia Sissoo).

Kikar (Acacia Arabica).

Pipal (Ficus Religiosa).

Banyan or *Bor* (Ficus Bengalensis).

Mulberry (Morus alba).

Am (Mangifera Indica).

Siris (Albizzia (ebbek)).

Jaman (Engenia Jambolana).

Lasura (Cordia myxa).

Amaltas (Cassia amaltas).

Other ornamental trees have been planted in gardens in Gujranwala and have done very well.

Fruits and Vegetables.

In addition to the ordinary fruits, limes, lemon, pomegranates, figs, grapes, Malta oranges which were imported many years ago by Major Clarke, direct from Malta, have spread over the district and thrive wonderfully in the loamy soil around Gujranwala. There are fine gardens at Gujranwala, Eminabad, etc. Vegetables do very well everywhere.

Grasses.

The common grasses are—

Khahbul or Tala, a good short green grass, found chiefly on the boundaries of fields in good soil. Probably the best grass and is found all the year especially after rain. Good for horses and all cattle. *Chembhar* is found on *maira* land. *Swak*, a long grass growing best where water has lodged. It ripens with the *kharif* harvest and it is in places sown as a crop, and it dries up after the rains have ceased. *Dub* (*Drabh*) grows in poor soil and is green all the year. It has long roots and is difficult to eradicate. A bright green colour. Eaten only when cattle can't get anything else. *Naru* is injurious for horses. Grows where water has been standing and dries up after the rains. *Murak* is soft and tender, and grows during the rains in *Rohi* and *Kalarathi* lands. *Kor*

CHAPTER I-A.

PHYSICAL ASPECTS —METEOROLOGY Grasses.

Madhana, an excellent rain grass, growing in fertile lands in *Kharif*. It resembles a *madhani* or churn-dasher—hence the name. Useful for increasing milk of cattle. *Lehu* is a thistle and grows among *Rabi* crops. It is cut and given to cattle. *It-sit*, a spreading fleshy-leaved plant, which grows during the rains in poor soil. Liked by camels and eaten by cattle, but not horses or asses. *Sinji* is often sown but grows wild in the Chenab Circle of the Hafizabad tahsil. The wild species has both white and yellow flowers. *Dodhak* is a small milky plant eaten by sheep and goats. *Sarkhana*, the wavy leaves at the base of the plant are called *sar*, and besides being good fodder are used for mats and thatch. The tall stem is used for making baskets, chairs, walls of huts, screens, roofs, rafters and fences. The *tili* are used for baskets and besoms. The sheath of the *tili* is *munj* and is used for making rope. *Kahi* (*kan*) is abundant in low ground near the river. It is good fodder for buffaloes, and pens are made from the stems. *Dila*, a rush in marshy ground, is inferior fodder. *Jusag* used as fodder and as a pot-herb. It is said to soften meat and other vegetables when cooked with them. *Ganhi* is a fragrant weed. *Panhi* is a fodder grass like *ganhi*. It is used for "khas tatis." *Khawi* is a grass like *ganhi*. *Maina* is cultivated and also grows wild: is a fodder. *Lehli* grows in wheat fields. It is cut and given to sheep and goats.

Fauna—Animals.

Of wild animal life there is very little in the district and what little exists is practically confined to the riverain area. Wild pig is fairly common in the Railway and Forest Department reserves around Wazirabad. The nature of the ground makes it difficult to ride them, but at night they wander up into the young crops of maize, sugarcane and wheat, and one can sometimes intercept them at day-break as they return to cover.

CHAPTER I-A.

PHYSICAL ASPECTS—METEOROLOGY. Fauna—Animals.

Black buck, ravine deer, and hog deer are sometimes seen, and a few *nilgai* or Blue-bulls are also sometimes seen in the *belas* around Wazirabad and in the *Bar* after heavy rains.

Wolves are found in the jungles along the Jhang border and rewards have occasionally been paid for their destruction: hare and jackal are fairly common all over the district.

Birds.

The *kulan* (*kuni* or corn crane) is found all over the district in the cold weather. Geese, both grey and barred, frequent the river. All the well-known varieties of mallard, duck and teal, and *Brahmini*, are also found on the rivers and *chhambs*, and plovers are common. Snipe are found in canals and *jheels*. Partridges, black and grey, and sand-grouse are fairly common, but imperial grouse are rare. Quail are common when the harvest is ripening. The blue-rock pigeon is common and the green pigeon (or *harial*) is occasionally found.

There are also the birds usually found in the Punjab, the more common being as follows:—

> Ring and turtle doves, black or royal, white and grey curlew, starling, raven, crow, vulture, pelican, bottle-bird, tailor-bird, honey-sucker, nightingale, jay, hoopoe, woodpecker, kingfisher, adjutant, kite, hawks (varieties), falcons (varieties), owls (varieties), swallow, common sparrow, parrots, maina, robin, bul-bul, kingcrow *bull-finch*, lark, babblers and magpie. Koels abound in the summer.

With the improvement of the drainage the district is not now noted for sport. Efforts are being made to protect animals and birds, under the Act recently passed by the Punjab Legislative Council and shooting licences, etc., are now required. There is a District Fauna Committee of which the Deputy Commissioner is president.

Reptiles Insects.

There are also the squrrel, flying-fox, bat, hedgehog, mongoose, rat and muskrat. There are various sorts of lizards, frogs, toads, centipedes, scorpions: and of insect life a great variety, especially during the rainy months, moths, butterflies, beetles, crickets, grass-hoppers, bees, wasps and hornets. The large black

CHAPTER I-A.

PHYSICAL ASPECTS—METEOROLOGY.

Fish.

ant, and the small red and black ant, also the destructive little white termite, are in abundance.

A fairly complete list of the fish found in the District with their scientific names is given below. The local names vary in different localities and should be used with reservation :—

Vernacular name.	Scientific name.	REMARKS.
	ORDER PHYSOSTOMI.	
	Family Siluridæ. ..	(Cat-fishes without scales).
Singi ..	*Saccobranchus fossilis* ..	Grows to about a foot in length. Wounds from the pectoral spine are poisonous. As food the flesh is esteemed for its invigorating qualities.
Malli ..	Wallago attu ..	Common and valuable as food. Grows to about 6 feet in length and is voracious.
Jhalli, Dhuan or Bachwa.	(a) Eutropiichthys vacha (b) Pseudotropius garua.	Attains a foot in length. Very good eating.
Pallu ..	Callichrous pabda ..	Attains about a foot in length. Is good eating.
Chainja, Singh Singhari, or Tengra.	(a) Macrones aor .. (b) Macrones seenghala.	Is good-eating.
Khagga or Trikanda	(a) Rita rita .. (b) Rita buchanani.	Is good-eating.
	Family Cyprinidæ. ..	(with scales).
Dahi or Kalabans	Labeo Kalabasu ..	It grows up to 2 feet in length and is good eating.
Rohu or Dhambra	Labeo rohita ..	Attains 3 feet or more in length The best food fish of the family.
Mori, Murakha or Mirgol.	Cirrhina mirgala ..	Grows to 3 feet in length and is good eating.
Gid ..	Labeo diplostomus ..	Contains many bones.
Sunni ..	Cirrhina reba ..	Attains a foot in length.
Mahasir ..	Barbustor ..	The best fish for sport in India. Attains large size and weight. A very fine food fish.
Thaila or Thail ..	(a) Catla catla .. (b) Catla buchanani.	Attains 4 or 5 feet in length. It is a strong fish and good-eating.

Vernacular name.	Scientific name.	REMARKS.
Kharni ..	Barbus Sarane ..	Grows to about a foot in length.
Chidhu chal or Fidar.	Barbus ticto .. Barbus stigma.	Grows to about 4 inches. A useful larvicidal fish.
Chilwa or Chal ..	(a) Aspidoparia Morar .. (b) Chela hacaila.	Grows to 6 or 7 inches in length. Is good-eating.
Chal ..	Barilius vagra ..	Attains 5 inches in length. No good eating.
	Family Natopteridæ.	
Pat or Parri ..	Notopterus kapirat ..	Grows to 2 feet in length. Full of bones.
Chital or Parri ..	Notopterus chitala ..	Grows to 4 feet in length. Is full of bones.
	ORDER ACANTHOPTERYGII.	
	Family Percidæ.	
Makni or Kangi ..	Ambassis nama ..	Attains 3 or 4 inches in length. No good eating.
	Family Rynchobdallidæ.	
Garoj ..	Mestacembalus pancalus	Attains about 7 inches in length. No good eating.
God, Garoj or Baru	Mestacembalus armatus	Attains 2 feet in length. Its flesh is said to possess invigorating qualities.
	Family Ophiocephalidæ.	
Saul or Sauli ..	(a) Ophiocephalus marulius.	Attains up to 4 feet in length. Is one of the best food fishes in the Punjab. Highly voracius. They take a line bait pretty well.
	(b) Ophiocephalus straitus.	Attains up to 3 feet in length. Is good eating.
Karrar or Saul ..	(c) Ophiocephalus punctatus.	Attains about a foot and a half in length. Is goodeating.
Daula or Dauli ..	Ophiocephalus gachua ..	Attains about a foot in length
	Family Labrinthici.	
Kangi or Fidar ..	Trichogaster fasciatus ..	Attains 5 inches in length. A very useful larvicidal fish for stocking tanks where mosquitoes breed.

CHAPTER I-A.

PHYSICAL ASPECTS—METEOROLOGY.

Fish.

The fish are mostly caught from the Chenab River during the winter months and supplied to the markets at Wazirabad, Gujrat, Sialkot, Gujranwala and Lahore. The small portion of the Deg in this District is not of much importance from the fishing point of view. There are only a few pools in this portion from where a small quantity of fish is caught. The Palkhu Nala which used to provide a good supply of fish for the Wazirabad market has deteriorated considerably, since the surplus water from the Aik Nala has been put into it through an artificial drain. The silt washed by floods from the Aik has filled up the pools in the Palkhu and there is hardly any shelter for the fish left in it now.

Rules for the regulation of fishing in the "Public waters" of this district have been made under the Punjab Fisheries Act by Government. Licence holders are required to give a share of the haul to the riparian owners of a few villages on the Deg in accordance with the conditions of the wajib-ul-arz recorded in the Record of Rights.

Magistrates, Forest officers, Police officers, subordinate revenue officials, lambardars, sufedposhes, zaildars and chaukidars also have powers under the Act. A Government Fish Farm has been constructed at Chhanawan for breeding carp (cyprinidæ) and is under the charge of the Fisheries Research Officer, Punjab, who is stationed at Lyallpur. Though the experiment has been in progress for 12 years the fish have spawned only thrice. The factors which induce the fish to spawn have not yet been definitely ascertained. Some species of larvicidal fish are also bred at the farm. These are supplied to various persons for the purpose of checking malaria.

The farm is mainly experimental hence little or no income is derived therefrom.

For staff, see Chapter III.

Snakes.

Of the poisonous snakes the most numerous are the karait or *sangchur* (Bungarus coerulus) and the viper, or *karaundia* (Echis carinata). The others which are less commonly met with are the katota, dudia, phaniar and the chhimba. The tracts most infested by snakes are those east of the Grand Trunk Road. Rewards are paid for the destruction of poisonous snakes through the District Board and Thanas.

CHAPTER I-A.

PHYSICAL ASPECTS —METEOROLOGY.

Climate.

The winter lasts from the end of October till the middle of March and is generally very pleasant, but in the east of the district owing to the proximity of the hills the sky is frequently overcast with clouds although no rain may fall and it is often quite cold. The change from winter to summer is very sudden and by the beginning of April the heat begins to be unpleasant. The temperature is highest in June and July relieved by the usual dust-storms and showers. The monsoon usually arrives in July. From the middle of July till the middle of September there is rain on and off with the usual muggy spells. From the middle of September the weather begins to cool. No record is kept of the temperature but in the east of the district it approximates to that of the Sialkot District, and in the west it is warmer and is similar to that of Shahpur and Jhang. Electricity at *Gujranwala* and *Hafizabad* has made conditions more pleasant, and Wazirabad, Kamoke, etc., are likely to have it also in the near future as a result of the Punjab (Mandi) Hydro-Electric works.

Rainfall.

Tables Nos. 3, 4 and 5 in Part B contain figures of rainfall. There is more rain in the east than in the west of the district. Wazirabad and Gujranwala, during the past ten years, received on an average 25 inches, while Hafizabad received 15 inches. In 1925-26 and 1933-34 the amount received was greater, while in 1926-27, 1927-28 and 1932-33 it was less. Ramnagar is in the Wazirabad tahsil, but the rainfall recorded there is more in keeping with Hafizabad. Most of the rain is received in July, August and September, and in the winter January, February and March. There was abnormal rain in April of the current year (1935). In July, Gujranwala received 4·69 inches and in August 12·23. There was very little in September. Speaking generally there is some rain in every month, and October and November are the driest months.

Storms, etc.

There are the usual hail-storms which vary from time to time in severity. In March and April of this year (1935) there was quite a fair amount of damage from hail in the Gujranwala and Wazirabad tehsils.

There are no cyclones. There are the usual dust-storms in the summer but they are not numerous now, nor severe.

SECTION B.—HISTORY.

CHAPTER I-B.

HISTORY.

No authentic early history.

Lying as it does on the highway by which the successive hordes of invaders from the north marched down to the struggle for the empire of Hindustan, and by which they returned victorious or defeated; closely identified also with the stirring events which led to the rise of the Sikh monarchy on the ruins of the old Mughal empire, few tracts in the Central Punjab have had a more unsettled history than the Gujranwala District. One result of the chaos and confusion that prevailed is the absence of any authentic information as to the history of the district prior to Mughal rule to the early days of which most of the present tribes date their settlement in the district.

Colonisation of the district.

As to the tribes that preceded them, tradition is silent and even for the first two and-a-half centuries of Mughal rule there is no record of the condition of the district beyond vague traditions and an occasional passing reference in the *Ain-i-Akbari* or other chronicles of the day.

An early Kingdom.

The researches of antiquarians have, however, established the fact that the tract comprising the district as it was until 1919, was of historical importance in the earliest days, that it contained in Sangla or Sakala, the capital of the Punjab where Alexander met with one of the most serious checks in his career of victory, and that at a later period about 630 A. D. when the Chinese pilgrim, Hwen Thsang, visited India, Asarur (now Mian Ali) near Khangah Dogran (also known as Masrur) was the capital of a kingdom stretching from the Indus to the Beas. The ruins of ancient cities of vast extent, the sites of ruined villages, the remains of wells and ancient irrigation works scattered over the wildest portions of the district, where till the change wrought by the canal in recent years, there was nothing but an expanse of barren jungle, and no fixed population, all point to a period when the tract must have been densely populated and highly cultivated; and though popular tradition associates this golden age, "when every rood of land maintained its man," with the name of Akbar, it clearly belongs to a much earlier period. Sangla is now in the Sheikhupura District, the Gazetteers of which, and of Jhang, may be seen for this early history.

CHAPTER I-B.

HISTORY.

Mughal period.

Under Mughal rule, the principal places in the district were Eminabad and Hafizabad. The district, as it was in his time, is stated by Major Nisbet, who effected a revised settlement of the land revenue in 1866-67, to have been divided during the Mughal period into six parganahs, as is shown in the margin, neither Gujranwala nor Wazirabad, at present the largest towns of the district, being mentioned as enjoying any fiscal or political importance. The site of Gujranwala falls within the old parganah of Eminabad, and the site of Wazirabad within that of Sodhra. The parganahs of Hafizabad and Eminabad, are clearly recognisable in the list of *mahals* given in the *Ain-i-Akbari* of the Rechnabad *sirkar* of the Lahore *suba*, and Major Nisbet's parganah of Bucha Chatha is to be identified with the mahal "Bagh Roy Boochey" of Gladwin's translation, Chatha being merely the name of an important tribe holding that portion of the district. The parganah of Sodhra must have been established later, as it is impossible to identify it with any given in the *Ain-i-Akbari*. Sahomalli and Sheikhupura are now in the Sheikhupura District.

Eminabad.
Sohdra.
Sahomalli.
Chatha.
Hafizabad.
Sheikhupura.

Leading tribes and their distribution.

The agricultural tribes of the district, though many of them lay claim to Rajput descent, and still preserve certain Rajput traditions, are undoubtedly of Jat origin. The Jats hold 1,084 estates out of 1 260 estates, *viz.*:—

Gujranwala	..	.. 482 out of 574
Wazirabad	..	.. 228 out of 264
Hafizabad	..	.. 374 out of 422

In Gujranwala the most important Jat tribes are Virakhs, Varaichs, Chimas, Gurayas, Dothars and Sekhus. The Virakhs are mainly, the Varaichs largely, Sikhs, the Dhotars and Sekhus are nearly all Hindus; the other tribes are, for the most part, Muhammadans. In Wazirabad the eastern or more fertile portion of the tahsil is held by Chimas; the western and less fertile by Chathas; there are no other tribes holding 10 villages or over. The Chimas and Chathas are almost exclusively, and the other Jats mainly, Muhammadan. In Hafizabad the proprietary body is more mixed and property in land is of more

CHAPTER I-B.

HISTORY.

Leading tribes and their distribution.

recent growth. The Bhattis, are undoubtedly Rajputs, and Bhagsinkes, who, though they claim affinity with the Bhattis, are probably the descendants of *Bar* nomads who settled down to agriculture in the later days of Sikh rule, while Chathas, spread into the tahsil from Wazirabad, and Virakhs, extended their settlement from Gujranwala and wrested the south-east of the tahsil from the Bhattis. Tarars, emigrated from beyond the river in Gujrat 250 years ago, and Kharrals from Montgomery, about the middle of the eighteenth century dispossessed many of the old Hindu owners. The rest of the tahsil is occupied chiefly by miscellaneous Jats, Hinjras, Jogs, Gurayas, Dhotars, Gondals, Sayads, Khatris and Brahmins, etc.

Origin of existing villages in Gujranwala and Wazirabad.

In Gujranwala and Wazirabad the immigration of the leading tribes appears to have taken place in Mughal days when most of the existing villages were founded. Even tradition is silent as to the races who preceded them. War, famine and intertribal struggles in the first half of the eighteenth century brought about the ruin of all but the strongest communities, but the people were too deeply rooted in the soil to desert their settlements permanently and when the consolidation of Sikh rule in the latter half of the century inaugurated an era of comparative peace and security, the old owners, who had temporarily bowed to the storm and taken refuge in their tribal strongholds, at once resumed possession of their deserted homesteads, restored the wells, reclaimed the land, and in many cases showed such tenacity in adhering to their ancient institutions and traditions that they maintained the same proprietary shares as had existed prior to their dispossession. Thus in these two tahsils the present owners are the descendants of the men who held the land under Mughal rule, and the tribal and village traditions have continued in an unbroken chain from that era.

Origin of proprietary rights in Hafizabad.

In Hafizabad the state of things is different. That tract appears to have been held in Mughal times by Hindu Jats of the Hinjra and Jag subdivisions (*gots*), and most of the numerous ruins of what were once apparently flourshing settlements are identified with the days of their ascendancy. When the central authority became enfeebled at the beginning of last

CHAPTER I-B. HISTORY. Origin of proprietary rights in Hafizabad.

century, these industrious but unwarlike Hindu tribes fell a prey to the more vigorous Muhammadan races, Kharral and Bhagsinke nomads from the *Bar*, Chathas, Tarars and Bhattis of semi-pastoral habits, who speedily ejected them from all but a fraction of their villages, but having taken forcible possession of the land often failed to work it for agriculture, and preferred to follow their old pastoral life. In the general struggle for the soil, the Virakhs of the Gujranwala tahsil, a Sikh tribe with strong military traditions, got a foothold in the tahsil and ejected the Bhattis from many villages which the latter had wrested from the Hinjras. One result of this difference in the history of Hafizabad is that agricultural progress has been much slower than in the other tahsils. In Gujranwala and Wazirabad the people are similar in character and habits to the ordinary peasant of the Central Punjab, while in Hafizabad they still retain traces of their pastoral and nomadic character. The bond between them is rather that of the tribe than of the village community.

Decline of the Mughal empire.

Over the whole district the period between the decline of the Mughal empire on the death of Aurangzeb and the rise of the Sikh confederacies (roughly the first half of the 18th century) was one of indescribable confusion and anarchy. The empire was gradually falling to pieces owing to intestine quarrels and successive shocks of invasion from the north-west. There was no strong central authority to maintain peace and order. It was devastated again and again by the invading armies of Nadir Shah and Ahmad Shah Abdali and the prosperity which had been slowly built up in the previous two centuries gave place here, as elsewhere, to desolation and misery. In the general insecurity of life and property tribe fought against tribe, village against village; all but the strongest positions were abandoned, homesteads were deserted, and the face of the country became a wilderness. The traditions of nearly every village show that in this period of rapine, it was sacked, burnt or deserted; the continuity of village life was broken, and the old owners fled for safety to the jungles or to fortified towns, in some cases disappearing for ever, in others returning after the lapse of a decade or a generation when the spread

CHAPTER I-B.

HISTORY.

Rise of the Sikh power

of disorder was checked by the rising power of the Sikhs, The Gujranwala District was among the first in which Sikh dominion was established ; it has many associations with the Sikh *regime*, and an intimate connection with the fortunes of the Sikh royal family. Gujranwala city was the birth-place of Mahan Singh and his more famous son Ranjit Singh, and a monument in marble, erected in 1891 by the Sikh Sardars at the instance of Mr. Ibbetson, the then Deputy Commissioner, marks the site of the humble abode where the great Maharaja was born* and spent his youth. Charat Singh, Sukarchakia (so named from his birth-place in the Amritsar district), a Sansi Jat of the Manjha, was one of the most daring and successful adventurers whom that disturbed period brought to the front. His aid was invoked by his fellow tribesmen, the Sansi Jats of this district, a small tribe around Gujranwala with their headquarters in the city, in their struggle against the Varaich tribe led by the famous robber chief Bare Khan.

The old fable of the horse and the man repeated itself. The Sansis of Gujranwala repelled the Varaichs, but found they had overcome a rival only to saddle themselves with a master. In 1765 Charat Singh seized Gujranwala city which was thence-forward the headquarters of himself till his death in 1773, of his son Mahan Singh, and of his more celebrated grandson Maharaja Ranjit Singh till the capture of Lahore by the latter in 1799 A. D. To this event may be traced the origin of the central power among the Sikhs.

Before, however, that power culminated in the establishment of the Sikh monarchy by Ranjit Singh, he had successively to resist and overcome or assimilate the rival Sikh leaders and confederacies and the local Muhammadan chiefs. This work was begun by Charat Singh, continued by Mahan Singh, and successfully accomplished by Ranjit Singh in 1810 A. D.

Of the rival Sikh chiefs the most powerful were—

(1) Bhag Singh, Virakh, a native of Karyal in the Gujranwala tahsil, who had risen to note among his tribesmen, a warlike clan of Sikhs, occupiyng the south-west of the

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*There is a room in the Badrukhan Fort, Jind State, which is shown as the birth place of Ranjit Singh, but history supports the claims of Gujranwala to this honour. E. H. L.

CHAPTER I-B.

HISTORY.

Rise of the Sikh power.

Gujranwala and south-east of the Hafizabad tahsils, and established his authority over Miraliwala and 100 villages in the vicinity ;

(2) Gurbakhsh Singh, Varaich, a freebooter, from Chabba in the Manjha, who seized Wazirabad about 1780 and occupied some 50 villages in the neighbourhood ;

(3) Gujar Singh, Bhangi, another successful Sikh marauder from the Manjha who, about 1780, established himself north of the Chenab at Gujrat and gradually extended his possessions till they included the taluqas of Sohdra on the south bank of the river and Eminabad and Nangal Dunna Singh in the south-east of this district, *in all* some 150 villages.

Of the Muhammadan tribes who struggled with most success to maintain their independence, the most prominent were the Bhattis and Tarars in the Hafizabad tahsil who were overcome by Ranjit Singh, and the Chathas in the western half of the Wazirabad tahsil who carried on an unceasing and bitter struggle against Sikh ascendency till their final overthrow by Ranjit Singh in 1799.

Consolidation of the Sikh power.

Charat Singh having seized Gujranwala, proceeded to extend his authority over the neighbourhood, and in a few years brought the taluqas of Gurjanwala, Kila Didar Singh, Kila Mian Singh, Kila Sahib Singh, embracing the northern half of the Gujranwala tahsil, under his sway, together with a small circle of villages around Akalgarh. He was killed near Jammu in 1773 by the bursting of his gun when assisting the Kanhaya confederacy in an expedition against the hill Rajas. His son, Mahan Singh, showed himself as able and unscrupulous a leader as his father.

The decaying power of the Mughals at the beginning of the last century had given the Chatha tribe the opportunity of making a bold push for political ascendency in this part of the Rechna Doab. Under Nur Muhammad, the first leader of note amongst them, and Pir Muhammad and Ahmad Khan, his more famous sons, they built and fortified the strongholds of Manchar, Alipur (Akalgarh) and Rasulnagar (Ramnagar), and

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HISTORY.

Consolidation of the Sikh power.

about 1750 raised the standard of independence by refusing to pay tribute to the Mughal governor at Lahore. The Mughals were unable to exact allegiance or revenue, but Mir Mannu, the representative of Ahmad Shah Durrani, who had now seized the empire, laid siege to Manchar in 1764. The siege was ineffectual, and soon afterwards the Emperor recognised the Chatha chiefs and confirmed them in their possessions, probably as a counterpoise to the rising power of the Sikh confederacies in Gujranwala. At this time they held sway over 150 villages or more than half of the Wazirabad tahsil, and their increasing power soon brought them into collusion with Charat Singh, the head of the Sukarchakia confederacy, who was extending his possession in Gujranwala.

Charat Singh, after the occupation of Gujranwala, had found himself strong enough to turn his arms against the Chathas. The struggle was carried on with varying success for 10 years between Charat Singh and Ahmad Khan. On the death of the former in 1773 and of the latter in 1775, it was continued by their sons Mahan Singh and Ghulam Muhammad, the bravest and ablest of the Chatha chiefs. Under his leadership the Chathas gained several successes over the Sikhs, in one of which they captured the famous Bhangi gun,* and it at one time looked as if the progress of the Sikh arms had been arrested and their dominion in the Doab annihilated. Mahan Singh at this crisis strengthened himself by an alliance with his rival, Sahib Singh, the son of Gujar Singh Bhangi, to whom he gave his sister, Raj Kaur, in marriage and the combined forces of the two Sikh chiefs proved too strong for the raw levies of brave but untrained peasants of the Chathas opposed to them. Ghulam Muhammad was driven back into his fortress at Manchar to which siege was laid by the Sikhs, and seeing that further resistance was ineffectual he offered to surrender on promise of permission to retire in safety to Mecca. The promise was given but basely broken; most of the garrison was put to the sword; Ghulam Muhammad himself was shot at the instigation of Mahan Singh; the fortress was razed to the ground, and the possessions of the Chatha chiefs were appropriated by Mahan Singh, or distributed as rewards among his followers, *viz.*,

*Now at Lahore.

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Consolidation of the Sikh power.

Dal Singh, Kalianwala, of Akalgarh, who had married the sister of Charat Singh, Jowahir Singh, Bastani, Sohel Singh, Bhangi, who had married the sister of Mahan Singh and Jai Singh, Man, who had married his daughter to the Sukarchakia chief. To mark the overthrow of the Muhammadan chiefs and the triumph of the Sikhs, the names of Rasulpur and Alipur were altered to Ramnagar and Akalgarh, but the old names are sometimes used by Muhammadans in this part of the Doab, and the heroic resistance of Ghulam Muhammad and his treacherous end are celebrated in many a local ballad. Mahan Singh pursued his success in a manner characteristic of the age, by turning his arms against his ally and brother-in-law, Sahib Singh, the Bhangi chief, but the latter made a successful resistance and maintained his independence till his death in A. D. 1801, when his possession were forcibly annexed by Ranjit Singh, who, however, gave the widow Raj Kaur, a daughter of Charat Singh, a *jagir* of Rs. 4,000 per annum for her maintenance.

Mahan Singh died at Sohdra in 1791. His death is said to have been hastened by mortification at the failure of his attempt to oust Sahib Singh from Sohdra which he was at the time ineffectually besieging. In an age when success depended solely on unscrupulous daring, reckless courage and unrestrained cruelty he had won himself a foremost position by a pre-eminence in these qualities which it was left for his son and successor Ranjit Singh to surpass. The same qualities which had raised the father from a successful freebooter to the leader of a powerful confederacy, raised the son to be the despotic ruler of a powerful kingdom.

Establishment of the Sikh monarchy.

In this, his native district, he found himself confronted with the same difficulty as his father and grandfather. The local Muhammadan tribes had still to be reduced, the rival Sikh chieftains had to be overcome or conciliated. The Chathas made another struggle for independence, Jan Muhammad, the son of Ghulam Muhammad, had fled to Kabul after the fall of Manchar, and returning in 1799 with aid from Zaman Shah—Ranjit Singh being then occupied with the Bhatti and Tarar tribes of Hafizabad—the country rose in his favour, the Sikh garrisons were expelled, and Jan Muhammad re-established himself in Ramnagar. His success was, however, short lived. Ranjit Singh took the

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field with a large army and laid siege to Ramnagar. Jan Muhammad was killed in the siege, the garrisons surrendered, the power of the Chatha tribe which had played so prominent a part in the politics of the 18th century was broken, and their villages quietly submitted to the Maharaja's sway. Emboldened by this success and strengthened in resources and prestige by the possession of Lahore, which he had captured in the same year, 1799, Ranjit Singh determined to subdue once for all the turbulent Muhammadan tribes of Hafizabad which for years had been offering a guerilla resistance to his troops. He entered the tract with a large army and in a short time overcame the Kharrals, Lodikes, and even the Tarars. The Bhattis alone, true to their Rajput traditions, offered a determined resistance, and though defeated in the field, they entrenched themselves in the fortified towns of Jalalpur and Pindi Bhattian. These were, however, taken by storm in A. D. 1801. Most of the Bhatti leaders were killed, the survivors who fled for protection to the Siyals of Jhang were outlawed and their possessions confiscated. When the power of the Sikhs was broken in the 2nd Sikh war, and the Punjab annexed, they returned and were restored to most of their old possessions. The power of the local tribes having thus been broken, it remained to overcome the rival Sikh chiefs. Most of these were the descendants of the adventurers who had aided Charat Singh and Mahan Singh in establishing their power. Many of them were nearly connected with the Maharaja by blood or marriage, but neither the remembrance of past services, nor the ties of blood, could restrain Ranjit Singh in his career of unscrupulous ambition. Dal Singh, of Akalgarh, the brother-in-law of Charat Singh, had been the most strenuous supporter of the Sukarchakias in their various campaigns against the Chathas, and on the overthrow of the latter had received a large portion of their possessions in *jagir*. For some years after Ranjit Singh's accession, Dal Singh was his most trusted adviser. His increasing influence, however, excited the Maharaja's jealousy and brought on a rupture. Ranjit Singh made an attack on Akalgarh in 1800, which was successfully resisted by Sahju, the wife of Dal Singh. Dal Singh died in 1804, Ranjit Singh captured Akalgarh and Ahmadnagar, and annexed Dal Singh's possessions, making, however, according to his custom, a decent provision

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for the family by the grant of a *jagir*, and thus attaching them to his standard.

Jodh Singh, Varaich, whose sister had married Charat Singh, and whose father Gurbakhsh Singh had attached himself to the rising fortunes of that chief and received Wazirabad and 47 villages in the vicinity as a reward for his services, was the next victim. Jodh Singh had always aided Mahan Singh against the Bhangi Chief Sahib Singh, but when the latter was besieged in Sohdra in 1790, Jodh Singh is suspected of having secretly supplied him with ammunition, fearing that Mahan Singh, if successful, would become too powerful, and this action is said to have been the cause of Ranjit Singh's hostility to him. The ambition of the latter, however, supplies a motive beyond which it is unnecessary to seek.

Finding his enemy too powerful to be openly attacked, Ranjit Singh set a trap for him. He invited him to Lahore, received him in Darbar with great courtesy, and while professing friendship and esteem, suddenly gave the signal to have the Sardar seized. Jodh Singh drew his sword, and called on them to attack as he disdained to flee. The Maharaja was a so struck with his gallantry that he dismissed him with safety, confirmed him in his possessions, and added to his *jagirs*. A few years later, however, when Jodh Singh died in 1809, the Maharaja marched a force to Wazirabad and ruthlessly confiscated all the *jagir*, allowing a small grant for the maintenance of Ganda Singh and Amrik Singh, the minor sons of Jodh Singh. The family has since lost its importance. The fate of the Bhangi Sardars, whose estates in this district were finally confiscated in 1809, has already been related. The rise of Bhag Singh, the leader of the martial Virakh clan, who, in the time of Charat Singh and Mahan Singh, had seized a large portion of the Gujranwala parganah has been referred to in an earlier page. Though a steady supporter of the Sukarchakias while they were struggling against their rivals, he was too near the throne for the Maharaja to brook him as a rival. He was compelled in 1805 to sacrifice his independence and submit to the Maharaja who granted him 84 villages in *jagir* and put him in command of the Virkh Horse. On his death in 1806, his son Jodh Singh succeeded to his position and emoluments. The family has lost its importance.

Thus by force and fraud, tempered with conciliation, Ranjiit Singh had succeeded in overcoming all local opposition and cleared the way for the extension of his dominion over the whole Punjab.

Sikh administration under Ranjit Singh.

The whole of the district now acknowledged his sway. As regards his system of administration, briefly about half of the conquered lands were retained by the Maharaja under direct management as part of the Sikh royal domain (*Khalsa*), or farmed out in groups to persons who contracted to pay in a fixed amount of cash or grain to the State, making what they could out of the people. These were administered by *kardars* or governors who exercised general jurisdiction on behalf of the sovereign.

The intimate connection of many of the leading Sikh families with the Maharaja who selected many of his bravest generals, such as Hari Singh Nalwa of Gujranwala, Misr Dewan Chand of Gondlanwala, ablest governors, such as Dewan Sawan Mal of Akalgarh, Dewan Dhanpat Rai of Sohdra, and successful courtiers, such as Jowahir Singh, Bastani, of Ramnagar, Jai Singh, Man, and Sham Singh, of Butala—from this district, and the fact that the descendants of the supplanted Sikh chiefs had been allowed to succeed to part of their possessions, led to the grant of a large portion of the district in *jagir* to the favourites, relatives and servants of the Maharaja, subject to military of other services and to the royal pleasure.

It is not always possible to discriminate with accuracy the position of the jagirdars and local governors as the leading jagirdars were often allowed to contract for the management of groups of estates outside their *jagirs*, and the kardars or governors held part of their ilaqas in *jagir* as a reward for their services. The table below shows roughly how the different taluqas or parganahs were held up to their absorption by Ranjit Singh, how they were distributed by him, and whether they were granted in *jagir* or managed through the royal deputies.

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Sikh administration under Ranjit Singh.

Serial No.	Name of taluqas.	Number of villages.	By whom held prior to foundation of Sikh kingdom.	To whom granted when conquered or annexed by Ranjit Singh.	Jagirdars.	Kardars.
1	Kila Sahib Singh	6	Charat Singh and Mahan Singh	Sahib Singh (Bedi)	Jagir	..
2	Kila Didar Singh	33	Ditto	Rattan Singh (Dhulla)	..	Kardar.
3	Kila Mian Singh	9	Ditto	Sardar Mujan Singh	Jagir	..
4	Ditto.	11	Ditto	Sardar Sahaj Singh	..	Kardar.
5	Gujranwala	69	Ditto	Sardar Hari Singh, Nalwa	Jagir	..
6	Akalgarh	44	Sardar Dal Singh (Kalianwala)	Dewan Sawan Mal	..	Kardar.
7	Miraliwala	98	Bhag Singh (Virakh)	Sardar Bhag Singh	Jagir	..
8	Sohdra	48	Sardar Sahib Singh (Bhangi)	Dewan Dhanpat Rai	..	Kardar.
9	Bharoke	15	Mt. Raj Kaur (wife of Sahib Singh).	Musslt. Raj Kaur	Jagir	
10	Kote Bare Khan	13	Sardar Sahib Singh (Bhangi)	Sardar Fateh Singh (Man)	Do.	
11	Eminabad	21	Ditto	Raja Dhian Singh of Jammu	..	Kardar.
12	Nangal Danna Singh	9	Ditto	Dewan Ganpat Rai	..	Do.
13	Wazirabad	47	Jodh Singh (Varaich)	..	..	Do.
14	Ahmadnagar	25	Ghulam Muhammad (Chatha)	Jalal Khan (Bhatti)	Jagir	..
15	Gakkhar	35	Ditto	Hari Singh Nalwa	Do.	..
16	Ramnagar	50	Ditto	Jowahir Singh (Bastani)	..	Kardar.
17	Hafizabad	58	Bhatti tribe	Misr Ralia Ram	..	Do.
18	Jalalpur	22	Ditto	Dewan Sawan Mal	..	Do.
19	Jangla	5	Ditto	Ditto	..	Do.
20	Pindi Bhattian	93	Ditto	Ditto	..	Do.
21	Chak Bhatti	21	Ditto	Raja Gulab Singh	..	Do.
22	Rampur	44	Tarar tribe	Ditto	..	Do.
23	Kaulo Tarar	9	Ditto	Rattan Singh	Jagir	..
24	Vanike	23	Ditto	Raja Gulab Singh	..	Kardar.

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Leading Sikh jagirdars.

Of the jagirdars the most famous were Hari Singh Nalwa, a Khatri of Gujranwala city, where his descendants still reside, whose personal valour earned him the title of the "Ney of the Punjab," and whose exploits in extending the Sikh dominions were hardly eclipsed by those of the Maharaja himself. He was killed near Jamrud in 1837 while bravely resisting the attack of the army which the Amir Dost Muhammad had sent to capture the fort, and the invading army was repelled by the Maharaja in person who arrived with reinforcement from Ramnagar, a distance of over 200 miles, in 4 days. His death was an irreparable loss to the Sikhs. As a governor he was harsh but strong. Rani Nikayan, the senior wife of the Maharaja, held a large portion of the district, including all the southern portion bordering on Lahore, in *jagir*, and maintained a semi-royal state in the fort at Sheikhupura (now in that district), finding a substantial compensation for her being supplanted in the Maharaja's affections by younger and more pleasing rivals in the income which she derived from her wide possessions. Though notoriously avaricious, she was wise and farseeing enough to encourage cultivation by making grants of waste lands to cultivators and settling tenants in the villages which had been deserted in the struggle between the Virakhs and Bhattis.

Leading Sikh Kardars or Governors.

Of the kardars, General Avitabile, whose headquarters were at Wazirabad which he considerably enlarged and beautified, is remembered as having been the first to introduce the system of fixed cash payments in substitution for the old rude systems of appraisement (*kankut*) or division of the crop (*batai*). The two greatest were Dewan Sewan Mal and Raja Gulab Singh, who held most of the Hafizabad tahsil in farm. The name of the former is remembered here, and elsewhere,* and for the justice of his decisions, the moderation of his assessment, and the wisdom which led him to conciliate and settle in the soil the turbulent and predatory tribes of the *Bar*—Kharrals, Bhagsinkas, &c., by giving them grants of waste lands on easy terms, and remitting part of the assessment in favour of those who founded villages, sunk wells, or otherwise developed cultivation.

The memory of Gulab Singh, on the other hand, and of his unscrupulous agent, the Wazir Rattanu, is

*Multan and Muzaffargarh districts. See under Akalgarh in Chapter IV.

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Leading Sikh Kardars.

execrated by the people for their oppressive assessments which all but crushed the tract in their charge. The character of the kardars generally, with the single exception of Sawan Mal, cannot be better summed up than in the words of Mr. Barnes—

"The problem of his life was to maintain cultivation at the highest possible level, and at the same time to keep the cultivator at the *lowest point* of depression."

Of the Sikh rule generally it may be said that while it introduced an era of comparative order and security by setting up a barrier against invasion from outside and stamping out tribal feuds and private wars of rival chieftains, it did little else to improve the position of the great mass of the people. These were left to the mercy of the jagirdars or kardars whose discretion was practically unbounded as long as they furnished their contingent of troops to the royal army, or their quota of revenue to the royal treasury.

Individual jagirdars or kardars, such as Sawan Mal, taking a broad and farseeing view of their position and responsibilities, might now and again endeavour to promote the welfare of the people in their charge, but these were the exceptions; and the vast majority, dressed in a little brief authority, hastened to make the most of their power by squeezing what they could out of the people.

In this respect the rapacity of the jagirdars, and especially of the Jat Sikh Sardars, exceeded even that of the kardars. A common figure of speech among the people likens them to ravening wolves who prayed at will on the helpless fold, or vampires who sucked the blood of human beings.

In fact the hand of the Sikhs fell heavier on this district on account of its proximity to the capital and close connection with the ruling family than almost on any other, owing to the number of rapacious followers who had to be provided for, the quartering of troops on the people, and the obligation to furnish supplies free to the Sikh armies on their way to and from the frontier.

Overthrow of the Sikh rule.

The overthrow of the Sikhs in the first Sikh war, in which many of the leading Sardars and jagirdars of this district bore a prominent part, and the establishment of the Regency at Lahore under British control in

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1855, dealt a severe blow to the authority of the jagirdars, whose excesses since the death of the Maharaja in 1839 had known no restraint. The introduction of the summary settlement in 1847, the object of which was to substitute a fixed cash assessment for the arbitrary exactions which had hitherto prevailed, caused even deeper alarm. The jagirdar saw himself reduced from an irresponsiable local autocrat, exercising almost unlimited jurisdiction to a mere assignee of a fixed cash assessment. The kardar saw that there was no place for him in the new system. Both classes regarded the new order of things with sullen discontent, and when the outbreak of the second Sikh war offered a chance of shaking off the British control, and restoring the old order, it is not surprising that almost without exception they threw in their lot with the rebels. The result was fatal. The power of the Sikhs was finally broken at Chillianwala and Gujrat (both in the Gujrat District). Of the rebel Sardars of this district many were killed in the above battles, the remainder joined in the general surrender, and were shorn of their honours and *jagirs*, receiving in some cases small life pensions for their maintenance.

Effect of the second Sikh war.

Among the families that played a prominent part in the rebellion on one side or the other, and were rewarded or punished accordingly at annexation, the following were the chief :—

The Nalwa family.

(1) Gurdit Singh, Jowahir Singh and Arjan Singh were the sons of Hari Singh Nalwa. Arjan Singh shut himself up in the fortified house built by Hari Singh outside Gujranwala with about 100 men and openly defied the Government. A small detachment sent to bring him into Lahore was unsuccessful; but when a body of troops sent by Brigadier Campbell and a squadron of Skinner's Horse marched against him, he fled. The defences of the house were destroyed and the property confiscated. The house, known as the "*baradari,*" is a good specimen of Sikh architecture, and is a pleasing residence in the civil station. The garden was at one time famous in the Punjab for its variety of rare trees

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The Nalwa family.

and plants, and the first Malta oranges introudced in the Punjab were grown here.

Jowahir Singh, whose sympathies were with the rebels, had been arrested at the beginning of the outbreak and kept a prisoner in Lahore. He escaped to Gujranwala with the connivance of his guards. His own fame as a soldier, and the name of his father Hari Singh soon attracted followers to his standard. He crossed the Chenab and joining Raja Sher Singh fought with great gallantry at Chillianwala. He it was who led the famous charge of irregular cavalry at Chillianwala that drove the British Dragoons off the field, and so nearly turned the fortunes of that eventful day.

The *jagirs* of Gurdit Singh, Jowahir Singh and Arjan Singh were resumed on annexation. Punjab Singh, another son of Hari Singh, who was on bad terms with his brothers, refused to join the rebels, and his *jagirs* were maintained to him. The family still has a *jagir*.

The Man family.

(2) Of the Man Sardars, who then occupied a prominent position in the Sikh armies, Jagat Singh, Budh Singh, Baghel Singh and Fateh Singh remained faithful to the British, and were rewarded by the continuance of their *jagirs* which the family still hold; Rattan Singh, Jodh Singh, Jamiat Singh and Lehna Singh, who were serving under Sher Singh at Multan, went over with him to Mulraj and lost all their *jagirs* at annexation. The Man family imitated the prescience of many a Highland Laird of the 17th and 18th centuries who sent a son to either camp, thereby securing immunity whichever side should win. Sardar Mangal Singh, Man, of Kot Shera, the grandson of Jodh Singh, is a leading Sardar in the district now, and enjoys the *jagir* of his uncle, Anup Singh,

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The Butala Sardars.

(3) Sardar Jhanda Singh of Butala, whose services in Hazara up to 1847, under Captain Abbot, had gained for him the title of Bahadur with the affix "Ujal didar, Nirmal budgh" (open countenance and honest mind), hardly justified his reputation and was suspected of playing a double game. In May, 1848, he was sent down the Sind-Sagar Doab to prevent the spread of Mulraj's rebellion and aid in the operations against Multan. His conduct at first was admirable, but as he neared Multan, part of the force under him deserted to the rebels. The Sardar himself was suspected of being in communication with Mulraj, and was at once re-called to Lahore. There he seems to have re-assured the resident of his loyalty, and in August was sent on a mission to Sardar Chatar Singh, Governor of Hazara, whose loyalty was then wavering, to re-call him to a sense of duty. Jhanda Singh was unsuccessful, and was generally suspected of having done his utmost to widen, and not to close, the breach.

Butala Sardars.

He was ordered back to Lahore and put under arrest, but he seems to have been again able to dispel suspicion, was soon afterwards released, and during the last four or five months of the war he and his sowars were employed to keep open the communications between Lahore and Ramnagar. Jhanda Singh played his part well in a difficult crisis, and when the Punjab was taken over, all his personal *jagirs* amounting to Rs. 15,560 were confirmed to him for life. His descendants, Sardars Balwant Singh and Mul Singh, E. A. C's., held grants amounting to Rs. 5,484, and now Bakhshish Singh, Jagjit Singh, Sheonath Singh and Satbindar Singh hold grants amounting to Rs. 2,117.

Other rebel Sikh jagirdars.

(4) The following Sardars,—Ganda Singh, Mattu, *jagir* Rs. 19,000; Gurmukh Singh and Atar Singh, the Hasanwalia Sardars of

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Other rebel Sikh jagirdars.

Ramnagar, *jagir* Rs. 20,000 and Jawahir Singh, Bastani, of Ramnagar, the royal chamberlain or master of the wardrobe, *jagir* Rs. 12,000, openly joined in the rebellion and lost all their *jagirs*. The descendants of these are still libving in the district, but have lost importance.

The loyal Sardars.

(5) Among the Sardars whose loyalty was, undoubted, and whose services in that critical period were most valuable, besides those already mentioned, were Sardar Jodh Singh, Varaich, and his more famous brother Sardar Man Singh, C.I.E., I.O.M., of Ruriala and General Harsukh Rai of Hafizabad. The former is now represented by Sardar Sahib Sardar Rajwant Singh, Honorary Magistrate, and Zaildar and the latter by Diwan Harikishan, Honorary Magistrate, Hafizabad.

The events of the second Sikh war and its result, the annexation of the Punjab, thus brought about the downfall of many of the leading Sikh families of the district.

Conduct of the Muhammadan tribes.

The Muhammadan tribes, on the other hand, who had been crushed by Ranjit Singh early in the century, were eager to pay off old scores, and anxious to recover their own. The Bhattis, Tarars and Chathas of Wazirabad and Hafizabad rallied to the British standard, readily furnished supplies, brought in information of the movements of the enemy and fought on its side at Ramnagar, Chilianwala and Gujrat. A plot to stir up the Sikh population of the district by the agency of a religious pretender, Guru Maharaj Singh, who was fomenting rebellion in the guise of a religious mendicant, was frustrated by the Pathans of Jandiala Sher Khan,* who gave timely information to the authorities. A force of horse was promptly despatched from Wazirabad, the offending villages, Karyal Jhabbar,* Chuharkana,* in which troops were being secretly enlisted, were plundered and burned down; Maharaj Singh had to flee to Jhang where he was captured with the aid of the Bhatti chiefs. As a reward for these services the Bhattis and Tarars

*Now in Sheikhupura district.

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were restored to many of their estates from which they had been ejected by the Sikhs, and the nominees of the latter were expelled by force of arms where necessary.

Effect of annexation on the people.

The annexation of the Punjab in 1849, while it involved the complete downfall or temporary eclipse of many of the leading families, was welcomed by the great mass of the people, and especially by the agricultural population.

British rule.

At the first sub-division of the newly acquired province, the whole of the upper portion of the Rechna Doab from Jammu to the Jhang boundary and from the Chenab to the Ravi, including this district and that of Sialkot, was formed into one district. The temporary headquarters were at first Sheikhupura and for a short time Wazirabad. In 1851-52 this wide jurisdiction was broken up, and two districts were formed having their headquarters at Sialkot and Gujranwala; the Gujranwala district as then arranged extending from the Chenab to the Ravi, and comprising the four tahsils of Gujranwala, Ramnagar, Hafizabad and Sheikhupura. The changes in the district have been noticed in Chapter 1-A.

The Mutiny of 1857.

The following account of the events of 1857 is taken from the "Punjab Mutiny Report":—

Gujranwala is a little civil station on the high road from Lahore in Peshawar. As in all other places, the Deputy Commissioner was burdened with a body of mutinous soldiers as his tresury guard. In this case the men were of the 46th Native Infantry; they were quickly got rid of by an order to them to rejoin their corps at Sialkot. This was obeyed. Its operation left Captain Cripps, officiating Deputy Commissioner, with 7 horsemen and 35 foot police to defend three European officers, 2,00,000 rupees of Government treasure, and a jail full of convicts. This state of things could not last, especially as the treasury was an insecure building, and could not be held, as it possessed no well. The station might be attacked either by the three native regiments from Sialkot or by the four native regiments from Lahore. It lay between the two places, and junction of the mutinous brigades might reasonably be expected. To avert danger as far as possible, an old tomb and its circumjacent gardens were fortified, provisions were thrown in, and the treasure was sent into Lahore. Recruits were called for from the people, and they eagerly thronged in. During six months about 700 men were raised. From this body large drafts were made into three Punjab regiments; 250 remained on duty at the station; 100 were sent down as policemen to the North-Western Provinces * and even while under training the whole body was used as ferry guards, jail gardens, and escorts. Early in July, the Deputy Commissioner hastened away to Gujrat, 35 miles off on the news of the Jhelum mutiny. There he mounted his 100 men on camels and went away another journey of 35 miles, to the very bank of the Jhelum. He learnt there that the Jhelum mutiny had ended, and on his hasty march back he was informed that a formidable one had broken out at Sialkot, only 35 miles from his own station. He hurried back to Gujranwala, but found, to his satisfaction, that it had not been threatened, the men having gone a different way. In the end of September, Captain Cripps was called to traverse the

*Now United Provinces of Agra and Oudh.

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southern part of his district, which abuts on the *bar*, as the Kharrals had risen and might be expected to attack some large towns under his jurisdiction. Again a forced march brought a body of the Sikh levies under his personal command to the suspected districts; and the people, if they had any evil intentions, were overawed. Order continued to reign throughout that territory. In October, Colonel Clarke took charge of the district, and Captain Cripps was transferred to Ferozepore on the appointment of Major Marsden to Gugera. The people of Gujranwala seemed to have been very well affected throughout, and the six per cent. loan gained considerable accessions from the moneyed men of the country towns.

Attitude of the Sikhs during the mutiny.

The events of the mutiny, though their direct effect on the district was slight, had however a considerable indirect effect in strengthening British rule and in reconciling and binding up with it the Sikh population whose attitude since the annexation of the Punjab had been one of sullen acquiescence.

The disbandonment of the Sikh armies after the battle of Gujrat had thrown out of employment thousands of sturdy Sikh soldiers who were unwilling to turn their swords into ploughshares, and the complicity of the Sikh Sardars in the rebellion had led to the loss of their honours and emoluments.

The presence of these two classes in the district might prove an element of serious danger if the mutiny were successful in Hindustan, and spread to the Punjab. The bold and masterly policy which associated the lately defeated and disbanded Sikh forces with the support of the British cause, and employed them as a weapon of offence against the Hindustani rebels, thereby removing a local source of danger and providing them with congenial and remunerative employment, is a matter of history. The Sikhs of this district promptly responded to the call for levies, and their Sardars now found the opportunity of proving their loyalty to British rule, of winning back some of their lost dignities and emoluments, and of dealing a blow at the hated Purbia troops who had so lately helped to defeat them.

Among those who were the first to take the field and whose services against the rebels were most distinguished were :—

(1) Sardar Jowahir Singh, the son of Hari Singh Nalwa, who, as Resaldar of the 1st Sikh Cavalry, served with a gallantry and devotion worthy of his father's son, was 18 times engaged with the enemy, received the Order of British India for his services in the field, and at the close of the

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Attitude of the Sikhs during the mutiny.

war was rewarded with the grant of a *jagir* of Rs. 1,200, one-half for life and one-half in perpetuity. On his death, half was resumed and half continued to his brother Gurdit Singh. The perpetual jagir passed in turn to Achhra Singh, nephew, and Sardar Bahadur Narain Singh, the latter's son. The life jagir passed to Gurdit Singh and Achhra Singh and was then resumed. Sardar Bahadur Narain Singh's eldest son Sardar Sahib Sardar Balwant Singh Nalwa, Extra Assistant Commissioner, has been recognised as the head of the family (the rule of primogeniture applies) with the hereditary title of Sardar and holds the jagir which is now worth Rs. 925.

(2) Of the Man family, Jowala Singh, the eldest son of Fateh Singh, was killed at Lucknow. Anup Singh, the eldest son of Jodh Singh, entered the 1st Sikh Cavalry, afterwards known as Probyn's Horse when it was first raised in August, 1857, was present at the fall of Delhi and the capture of Lucknow. In that gallant regiment, Anup Singh distinguished himself by his cool and determined courage, and during the campaign was four times wounded and had three horses killed under him. He was granted a *jagir* of Rs. 500, half of which was resumed at his death, and the other half was continued to his nephew Sardar Mangal Singh, Man, of Kot Shera, Honorary Magistrate, Gujranwala. Ganda Singh the second son of Sher Singh, Man, who joined the same regiment, was killed in the Hindustan campaign and Gurdit Singh, his younger brother, was several times wounded in the field. The family realy belongs to Mananwala in the Sheikhupura District.

(3) Bhag Singh, Hasanwalai, of Ramnagar, son of Atar Singh, also served with credit as a Jamadar of Irregular Horse and was rewarded with the grant of a pension and

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small *jagir*. Bhag Singh died in 1884 and his son Rai Bahadur Amrik Singh in 1911. Some of the latter's land is held by his adopted sons Ude Parkash Singh and Chandar Parkash Singh and some is under a trust. No *jagir* is now held.

The following families who had stood faithful in 1849 again showed their loyalty by services in the field during the mutiny :—

Sardar Jodh Singh, Varaich, of Ruriala, who was in an influential position at Amritsar, assisted in the enrolment of Sikh levies, and took part with the Deputy Commissioner, Mr. Cooper, C.B., in the pursuit of the "Meean Meer," now Lahore Cantonment, mutineers and their destruction at Ajnala. He was appointed an Extra Assistant Commissioner and the entire village of Kotli Jodh Singh was given to him free of rent, and after his death to his successors in two generations, and after them on half revenue to his grandsons in the third generation after which the concession will lapse. The *jagir* is now Rs. 144 and is held by Bhag Singh, Jagjit Singh and Raghbir Singh, the grandsons. There is also a petty *jagir* of Rs. 72-14-0 held in perpetuity by all the descendants of Jodh Singh.

Risaldar-Major Man Singh, C.I.E., I.O.M., Sardar Bahadur, as Man Singh became, was granted the village of Kot Bare Khan in perpetuity which was released to him and his heirs on payment of half the assessment. The *jagir* in Kot Bare Khan is now held by his grandson Sardar Sahib Rajwant Singh, Honorary Magistrate, Gujranwala. Its value is Rs. 557. Sardar Man Singh, the youngest brother of Jodh Singh, was one of the first to join Major Hodson at Delhi with a troop of cavalry raised by himself. He assisted in the capture of the king of Delhi, and the capture and execution of the three princes. Thence he returned to Lahore, and raising 500 recruits rejoined his regiment in time to take part in the capture of Lucknow. For these services and his conduct in the subsequent operations in Hindustan, where he was twice wounded, Man Singh was rewarded with the Order of Merit and the grant of *jagirs* in Oudh and the Punjab. Harsa Singh, the son of Jodh Singh, served with credit through the same campaign as Resaldar of the 9th Bengal Lancers.

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Attitude of the Sikhs during the mutiny.

General Harsukh Rai, of Hafizabad, and the Dewans of Eminabad, Karm Chand, Hari Chand and Nahal Chand also served in the field, and Hari Chand who commanded a contingent of Jammu troops before Delhi died of cholera.

General Harsukh Rai was granted a *jagir* in Hafizabad and Rakh Hafizabad in perpetuity. The value is now Rs. 400 and it is held by his descendants, Hari Kishan, Mulk Raj and Milkhi Ram.

It does not appear whether Diwans Karm Chand and Hari Chand were given *jagirs*, but a *jagir* was granted to Diwan Jawala Sahai, C.S.I., elder brother of Hari Chand and Nihal Chand, in perpetuity, for services during the Mutiny, in 5 villages in Gujranwala tahsil. This is now held by Diwan Dhanpat Rai, great-grandson and the value is Rs. 2,014. Another *jagir* of Rs. 189 in the Hafizabad tahsil is held for life by Diwan Brij Lal, and his brother Daulat Ram, descendants of Nihal Chand. This was also held by Nihal Chand mentioned above.

Attitude of the Muhammadan tribes.

Of the Muhammadan tribes several members of the Bhatti and Chatha clans, of whom Rahmat Khan of Pindi Bhattian, Khuda Bakhsh of Ahmadnagar, were the most distinguished attached themselves to General Nicholson's standard and served in the moveable column which crushed the scattered bodies of mutinous Hindustanis in the Punjab, and contributed so largely to the fall of Delhi. The former was given a *jagir* in perpetuity in the village of Kot Dilawar, which was, until his death recently, held by his descendants, Muhammad Yar, Zaildar of Pindi Bhattian. It has now passed in equal shares to his five sons.

Effect of the mutiny.

The effect of the mutiny was therefore to heal old sores and reconcile old feuds. As has been well remarked in the Mutiny Report of Gurdaspur District :—

"The general enlistment was most popular, as it was among the most effective measures adopted by the Government, and contributed in a vast degree to link the popular feeling in this part of the country with the British cause. A mutual interest and sympathy was created to support that cause which had now become common, deep and earnest were the aspirations which vibrated in every homestead and evinced that the military spirit of the nation had been gratified, and afforded an assurance that its valiant sons would not be backward in vindicating the trust bestowed."

History since annexation.

Since annexation the history of the district has been one of steady progress. The improvement of communications by the construction of the Grand Trunk Road,

CHAPTER I-B.

HISTORY.

History since annexation.

of the North-Western Railway in 1871—74, of the branch line from Wazirabad to Sialkot in 1885, of the branch line from Wazirabad to Shorkot in 1894—96 and other roads especially from Wazirabad to Sialkot, from Gujranwala to Sialkot and Hazfizabad, and the road from Sargodha to Lahore passing through Pindi Bhattian, has opened up new markets, brought it into touch with the great centres of trade, and thereby given a great stimulus to the growth of agricultural produce. The opening up of the great tracts of Government and village waste in the Hafizabad tahsil by the Lower Chenab Canal, which began to work in 1888, and the Upper Chenab Canal in 1912 has proved even a more potent factor in promoting the prosperity of the district and raised it from a position of comparative unimportance to one of the most prosperous and important in the Province.

The Great War.

The record of the "War Services" of the district (including Sheikhupura District) is good. Soon after the war began Rs. 32,720 was subscribed to the Indian Imperial Relief Fund. In 1915 Rs. 22,441 was subscribed to the Aeroplane Fund, and an Aeroplane named "Gujranwala" was purchased. Rupees 5,050 was contributed to the Soldiers' Comfort Fund. In 1917 the Gujranwala Red Cross Society was founded by Lala Amar Nath (now Rai Sahib, M.B.E.,), Extra Assistant Commissioner, and in 1918 it was as a temporary measure amalgamated with the District War League. The society collected about Rs. 41,718 in the villages mainly, which gave it first place among all the districts in the province. It provided a Motor Ambulance Launch ("Lady O'Dwyer") for service in Mesopotamia, at a cost of Rs. 20,000, and an Ambulance Car ("Kathleen Hamilton"—after the wife of Mr. W. S. Hamilton, Deputy Commissioner) costing Rs. 11,000. For the "Our Day" fund, in aid of the Joint War Committee of St. John Ambulance Association and British Red Cross Society, Rs. 18,351 was subscribed, Rs. 45,664 to the District War League Fund, the Soldiers, Club Fund Rs. 38,980, Rs. 13,596 to the Military Dressers' Class Fund, General expenses of the War Rs. 5,000, besides other contributions in kind. Rupees 11,21,815 was subscribed to the first War Loan (1917), and Rs. 9,80,402 to the second War Loan (1918). The Victory Celebrations in 1919 were on a grand scale.

CHAPTER I-B.

HISTORY.

The Great War.

As regards recruitment for the Army, the record of the district is also good. On 1st January, 1917, there were 2,810 men in the Army (2,473 combatants and 337 muleteers) or 1 in 56 of the male population. Of these 1983 were Sikhs, 687 Punjabi Musalmans, 30 Hindus and 110 Indian Christians. On 30th November, 1918, when recruiting ceased, the number was 13,200 (including 11,100 combatants and 2,100 non-combatants), or 1 in 12 of the male population. Of these 4,900 were Sikhs, 6,700 Punjabi Musalmans, 950 Hindus, and 650 Indian-Christians. The recruitment was backward until November, 1917, when the number was less than 4,000, but from December, 1917, to March, 1918, the number was 5,000 and no other district in the privince can boast of having sent to the Indian Army over 1,000 men a month for four consecutive months. In addition there were 198 recruits to the Jail Labour Corps, 98 to the Indian Defence Force, 44 officials to the Field Post Office, and 166 to the Medical Department (as Dressers).

Further particulars will be found in a pamphlet called "History of the War Services of the Gujranwala District," by Amar Nath, M.A., LL.B., M.B.E., Extra Assistant Commissioner, who played a great part in the success attained by the district.

The Punjab Disorders.

It is all the more regretable that the excellent record of the district should have been spoilt to some extent in the aftermath of the war. On 14th and 15th April, 1919, immediately following the outbreak of serious political disorders at Amritsar, there were also disorders in Gujranwala, Wazirabad, Hafizabad and Akalgarh (and Chhuharkana and Sangla, etc., now in the Sheikhupura District). Communication wires were cut, certain British Officers were interfered with at Hafizabad and Gujranwala and the house of Revd. Grahame Bailey of the Scotch Mission at Wazirabad was burnt. Also at Gujranwala, the Tahsil, District Court, Post Office, Church, Railway Station and Dâk Bungalow were burnt. An aeroplane was sent to Gujranwala, pending the arrival of other troops, and restored order, and the total casualties were 11 killed and 27 wounded. Martial Law was administered for a time. These events are of too recent date to give further details here, but an account of them will be found in the Report of the Disorders Inquiry Committee, 1920. It

is fair to add, however, that the disorders were confined mainly to political minded people living in towns, whereas the people in villagers did particularly well during the war.

CHAPTER I-B.

HISTORY.

The Punjab Disturbances.

Politics.

The people of the district in towns, especially the educated ones, are advanced politically, and think and act much as those in Lahore and Amritsar do. The various political movements need not be discussed here, however.

The Reforms.

Under the Reforms introduced after the war, the district is included in the following constituencies :—

A. Council of State—

(1) Punjab (Non-Muhammadan).

(2) Punjab (Sikh).

(3) East Punjab (Muhammadan).

B. Legislative Assembly.—(1) West Punjab (Non-Muhammadan); (2) West Central Punjab (Muhammadan); (3) West Punjab (Sikh); and (4) Punjab Land-holders.

C. Punjab Legislative Council.—(1) Gujranwala (Muhammadan); (2) Rawalpindi Division and Gujranwala (Sikh); (3) North-West Towns (Non-Muhammadan); (4) Rawalpindi Division and Lahore Division (North Non-Muhammadan); (5) East and West Central Towns (Muhammadan); (6) Sikh Urban; (7) Punjab Land-holders (General); (8) Sikh Land-holders; (9) Muhammadan Land-holders, (10) Punjab University; (11) Punjab Chamber of Commerce and Trades Association, and (12) Punjab Industries.

Nobody from the District has yet been returned to the Council of State.

The late Khan Sahib Raja Muhammad Ikram Ullah Khan was returned to the Legislative Assembly in 1920 in constituency No. (4) above.

CHAPTER I-B.

HISTORY.

The Reforms.

The following residents of the district have been returned to the Punjab Legislative Council, *viz.* :—

1920	..	Chaudhri Ata Ullah Khan, Zaildar, Kaulo Tarar (No. 1).
1923	..	The late Khan Bahadur Chaudhri Karam Ilahi, M.B.E., of Ahmednagar (No. 1).
1926	..	Chaudhri Ali Ahmed, of Wazirabad (No. 1).
1926	..	Bhai Narain Singh, B.A., LL.B., Advocate of Gujranwala (No. 2).
1930	..	Khan Bahadur (now Mr. Justice) Din Muhammad, M.A., LL.B., of Gujranwala (No. 5).
1930	..	Khan Sahib Chaudhri Riyasat Ali, B.A., LL.B., Advocate (No. 1).
1926 and 1930	..	Mr. Labh Singh, M.A., LL.B. (Cantab.), Bar-at-Law (No. 4).
1926 and 1930	..	Dr. Sir Gokul Chand Narang, Kt., M.A., Ph. D., (No. 3).
1935	..	Sardar Mangal Singh, Man of Kot Shera (No. 2).

The last four named are the sitting members. In addition Dr. Sir Gokul Chand Narang, Kt., has been Minister of Local Self-Government in the Punjab for some years.

The New Reforms.

The Reforms now about to be introduced are expected to give the district further representation in the various Legislative bodies.

Their Majesties' Silver Jubilee.

In the present year all classes of people in the district have joined in celebrating Their Majesties' Silver Jubilee on 6th May, 1935, with great enthusiasm and the amount raised for the All-India Fund was Rs. 54,000 odd. This fund is to be devoted to the Red Cross Society, the St. John Ambulance Association, the Lady Dufferin Fund, and the Soldiers' Benevolent Fund, to relieve distress and suffering in India. Several official and non-official gentlemen in the district were awarded the Silver Jubilee Medal.

CHAPTER I-B.

HISTORY.

Deputy Commissioners.

List of District Officers.

A list of the officers who have administered the district as Deputy Commissioners (See also Part B) is given below :—

NAMES.	TERM OF OFFICE.	
	From	To
Mr. Mc.Mullen ..	April, 1860 ..	..
Captain Elliot ..	May, 1860 ..	February, 1861.
Mr. A. Brandreth ..	March, 1861 ..	May, 1862.
Captain Urmstom ..	June, 1862 ..	December, 1862.
Mr. Powlett ..	December, 1862 ..	October, 1863.
Mr. A. Brandreth ..	November, 1863 ..	February, 1864.
Captain J. W. Bristow ..	February, 1864 ..	May, 1864.
Mr. A. Brandreth ..	May, 1864 ..	May, 1865.
Major H. P. Babbage ..	June, 1865 ..	October, 1865.
Mr. A. Brandreth ..	November, 1865 ..	December, 1865.
Major H. P. Babbage ..	January, 1866 ..	October, 1868.
Mr. A. Brandreth ..	November, 1868 ..	February, 1869.
Major H. P. Babbage ..	March, 1869 ..	November, 1870.
Mr. M. Macauliffe ..	October, 1870 ..	January, 1871.
Mr. O. Wood ..	January, 1871 ..	February, 1871.
Mr. G. R. Elsmie ..	February, 1871 ..	March, 1871.
Mr. D. G. Barkley ..	March, 1871 ..	8th May, 1871.
Captain R. T. M. Lang ..	8th May, 1871 ..	31st October, 1871.
Mr. J. G. Cordery ..	1st November, 1871 ..	December, 1871.
Mr. D. G. Barkley ..	January, 1872 ..	28th February, 1872.
Major F. J. Millar ..	28th February, 1872 ..	6th July, 1872.
Mr. F. C. Channing ..	18th July, 1872 ..	17th August 1872.
Major F. J. Millar ..	18th August, 1872 ..	20th November, 1873.
Mr. J. G. Cordery ..	20th November, 1873 ..	22nd October, 1875.
Major F. D. Harington ..	22nd October, 1875 ..	5th June, 1876.
Mr. A. R. Bulman ..	5th June, 1876 ..	29th March, 1878.
Mr. T. W. H. Talbort ..	29th March, 1878 ..	7th April, 1879.
Mr. A. R. Bulman ..	7th April, 1879 ..	4th August, 1879.

CHAPTER I-B.

HISTORY.
List of District Officers.

NAMES.	TERM OF OFFICE.	
	From	To
Captain A. S. Roberts ..	5th August, 1879 ..	4th November, 1897.
Mr. A. R. Bulman ..	5th November, 1879 ..	15th March, 1881.
Mr. J. W. Gardiner ..	15th March, 1881 ..	30th June, 1881.
Major A. S. Roberts ..	30th June, 1881 ..	7th August, 1881.
Colonel F. J. Millar ..	8th August, 1881 ..	11th September, 1881.
Major A. F. Roberts ..	12th September, 1881 ..	29th November, 1881.
Mr. H. W. Steel ..	30th November, 1881 ..	9th April, 1882.
Mr. C. P. Bird ..	10th April, 1882 ..	19th May, 1882.
Mr. A. R. Bulman ..	20th May, 1882 ..	19th March, 1883.
Mr. M. Macauliffe ..	20th March, 1883 ..	10th June, 1883.
Mr. R. W. Trafford ..	11th June, 1883 ..	8th June, 1884.
Major W. J. Parker ..	9th June, 1884 ..	25th October, 1884.
Major H. M. M. Wood ..	26th October, 1884 ..	8th March, 1885.
Mr. J. G. Silcock ..	9th March, 1885 ..	4th September, 1885.
Mr. G. Hughes ..	5th September, 1885 ..	16th October, 1885.
Mr. J. G. Silcock ..	10th October, 1885 ..	10th November, 1885.
Mr. H. W. Steel ..	11th November, 1885 ..	6th February, 1887.
Mr. G. Knox ..	7th February, 1887 ..	21st April, 1887.
Major R. Bartholomew ..	22nd April, 1887 ..	13th June, 1888.
Mr. E. D. Maclagan ..	14th June, 1888 ..	28th September, 1888.
Major R. Bartholomew ..	29th September, 1888 ..	28th February, 1889.
Mr. G. Smyth ..	1st March, 1889 ..	18th March, 1889.
Mr. D. C. J. Ibbetson ..	19th March, 1889 ..	9th December, 1889.
Lieutenant C. S. De Butts Martindale.	10th December, 1889 ..	18th January, 1890.
Mr. D. C. J. Ibbetson ..	19th January, 1890 ..	5th April, 1890.
Mr. M. F. O'Dwyer ..	6th April, 1890 ..	25th July, 1890.
Lieutenant F. P. Young ..	26th July, 1890 ..	21st November, 1890.
Mr. D. C. J. Ibbetson ..	22nd November, 1890 ..	17th August, 1891.
Lieutenant G. C. Beadon ..	18th August, 1891 ..	2nd December, 1891.
Mr. H. S. Smith ..	3rd December, 1891 ..	3rd February, 1892.

CHAPTER I-B.

HISTORY.
List of District Officers.

NAMES.	TERM OF OFFICE.	
	From	To
Mr. J. G. M. Rennie ..	4th February, 1892 ..	22nd March, 1892.
Lieutenant G. C. Beadon ..	23rd March, 1892 ..	23rd May, 1892.
Mr. W. C. Renouf ..	24th May, 1892 ..	23rd June, 1892.
Lieutenant G. C. Beadon ..	24th June, 1892 ..	23rd October, 1892.
Lieutenant F. P. Young ..	24th October, 1892 ..	7th November, 1892.
Captain C. S. De Butts Martindale.	8th November, 1892 ..	16th December, 1892.
Colonel R. T. M. Lang ..	17th December, 1892 ..	25th March, 1893.
Mr. A. Bridges ..	26th March, 1893 ..	22nd November, 1893.
Colonel C. F. Massy ..	23rd November, 1893 ..	14th December, 1893.
Lieutenant C. P. Egerton ..	15th December, 1893 ..	19th March, 1894.
Mr. M. F. O'Dwyer ..	20th March, 1894 ..	1st July, 1894.
Lieutenant F. P. Young ..	2nd July, 1894 ..	3rd October, 1894
M. F. O'Dwyer, Esq. ..	4th October, 1894 ..	1st March, 1895.
J. R. Drummond, Esq. ..	2nd March, 1895 ..	20th July, 1896.
Captain A. E. Barton ..	21st July, 1896 ..	27th September, 1896.
J. R. Drummond, Esq. ..	28th September, 1896 ..	5th April, 1897
Diwan Narindra Nath ..	6th April, 1897 ..	14th April, 1898.
W. B. De Courcy, Esq. ..	15th April, 1898 ..	30th June, 1899
Diwan Narindar Nath ..	1st July, 1898 ..	14th September, 1899.
S. W. Gracey, Esq. ..	15th September, 1899 ..	16th October, 1899.
Diwan Narindra Nath ..	17th October, 1899 ..	27th November, 1899.
Diwan Tek Chand ..	28th November, 1899 ..	29th November, 1900.
Diwan Narindra Nath ..	30th November, 1900 ..	4th August, 1903
C. F. Usborne, Esq. ..	5th August, 1903 ..	17th October, 1903.
C. W. Loxton, Esq. ..	18th October, 1903 ..	22nd May, 1904.
M. H.Harrison, Esq. ..	23rd May, 1904 ..	27th October, 1904.
E. A. Estcourt, Esq. ..	28th October, 1904 ..	3rd July, 1907.
N. Hancock Prenter, Esq. ..	4th July, 1907 ..	4th August, 1907.
E. A. Estcourt, Esq. ..	5th August, 1907 ..	19th June, 1908.

CHAPTER I-B.

HISTORY.
List of District Officers.

NAMES.	TERM OF OFFICE.	
	From	To
C. F. Stickland, Esq. ..	20th June, 1908 ..	19th July, 1908.
E. A. Estcourt, Esq. ..	20th July, 1908 ..	13th February, 1909.
Sh. Asghar Ali ..	14th February, 1909 ..	31st July, 1912.
Diwan Tek Chand ..	1st August, 1912 ..	14th December, 1914.
Rai Bahadur Lala Gauri Shankar, I.S.O.	14th December, 1914 ..	21st December, 1914.
F. W. Kennaway, Esq. ..	21st December, 1914 ..	5th June, 1915
Sardar Sahib Bhai Dalip Singh.	5th June, 1915 ..	19th July, 1915.
F. W. Kennaway, Esq. ..	19th July, 1915 ..	29th September, 1915.
Sardar Sahib Bhai Dalip Singh.	29th September, 1915 ..	2nd November, 1915.
W. S. Hamilton, Esq. ..	2nd November, 1915 ..	2nd November, 1917.
Lieutenant-Colonel A. J. O'Brien, I.A., C.I.E.	2nd November, 1917 ..	12th April, 1919.
Khan Bahadur M. Sultan Ahmad.	13th April, 1919 ..	14th April, 1919.
Lt.-Col. A. J. O'Brien, I.A., C.I.E., C B.E.	15th April, 1919 ..	18th June, 1919.
F. B. Wace, Esq., I.C.S. ..	19th June, 1919 ..	10th July, 1919.
Alan Mitchell, Esq. ..	11th July, 1919 ..	13th July, 1920.
S. L. Sale, Esq. ..	14th March, 1920 ..	21st September, 1921.
Sh. Abdul Rahman ..	22nd September, 1921 ..	17th October, 1921.
S. L. Sale, Esq. ..	18th October, 1921 ..	14th March, 1922.
Alan Mitchell, Esq. ..	15th March 1922 ..	20th August, 1923.
Lala Radha Kishan, ..	21st August, 1923 ..	12th October, 1923.
Alan Mitchell, Esq. ..	13th October, 1923 ..	27th March, 1924.
Nawab Malik Muhammad Hayat Khan, Noon.	28th March, 1924 ..	15th April, 1926.
H. S. Malik, Esq. ..	16th April 1926 ..	30th September, 1926.
Nawab Malik Muhammad Hayat Khan, Noon.	1st October, 1926 ..	7th August, 1928.
Amin-ud-Din, Esq. ..	8th August, 1928 ..	20th March, 1929.
Rai Bahadur Lala Labhu Ram.	21st March, 1929 ..	16th November, 1931.
Khan Bahadur Malik Zaman Mehdi Khan.	16th November, 1931 ..	30th June, 1934.
Malik Sahib Khan, Noon, M.B.E.	1st July, 1934 ..	6th October, 1934.
E. H. Lincoln, Esq., V. D...	6th October, 1934 ..	

SECTION C.—POPULATION.

CHAPTER I-C.

POPULATION.
Density and distribution of population.

The area of the Gujranwala District is 2,302 square miles and the population, according to the Census of 1931, 736,138, which gives a mean density of nearly 319 persons per square mile against 238 for British territory in the Punjab. The density of the rural population is about 269 per square mile. The incidence of the rural population per square mile on the net cultivated area of 1931 is 435 and on the average area of matured crops 315. The district is thus fairly densely populated so far as provincial density is concerned. The population has increased during the past few census periods, because of the opening of the Upper and Lower Chenab Canals, the addition of several villages from the more thickly populated Sialkot District, the expansion of trade in Gujranwala, and the absence of any severe epidemic during the census period of 1921—1931. The density of population approximates to that of the neighbouring colony districts of Sheikhupura and Lyallpur, but that of Gujrat is somewhat greater, whereas that of Sialkot, Lahore, Amritsar, etc., in the central Punjab is much greater. The district has adequate rainfall and canal and well irrigation.

Table 6 of Volume B gives statistics of density of population for each *tahsil* and for the whole district showing the distribution between towns and villages.

The distribution of population by tahsils is shown in the following statement :—

Tahsil.	Area in square miles.	Total population.			Density per square mile of total area.
		Total.	Male.	Female.	
Gujranwala ..	936	361,000	201,093	159,907	386
Wazirabad ..	458	163,668	90,345	73,323	357
Hafizabad ..	908	211,470	117,168	94,302	233
Total ..	2,302	736,138	408,606	327,532	319

CHAPTER I-C.

POPULATION.

Density and distribution of population.

The density per square mile in the Hafizabad Tehsil is considerably lower than that in the other two tahsils. The area is approximately the same as that of Gujranwala tahsil, but the holdings are larger and there has been water-logging with the result that a fair area has become *sem* and *thur* and is sparcely populated. Moreover this area was once a desert and received canal irrigation after the other two tahsils had already a settled population, which had the advantage of wells and a more liberal rainfall. The most thickly populated areas are the *Kalar* and *Charkhari* circles of Gujranwala tahsil and the *Charkhari* circle of Wazirabad tahsil. These include Gujranwala and Wazirabad towns and the population of the latter at any rate is growing very rapidly still. In order to lessen the pressure of population over holdings, the people of certain villages of the district were granted lands in the canal colonies.

There are 52·95 villages per 100 square miles. The number of persons per occupied house in villages is 4·8 and in towns 5·4.

Towns and villages.

The number of towns and villages in the district is 1,226. These may be calssified as under :—

With population under 500	.. ..	819
With population from 500 to 1,000	..	263
With population from 1,000 to 2,000	..	109
With population from 2,000 to 5,000	..	30
With population from 5,000 to 10,000	..	2
With population from 10,000 to 20,000	..	1
With population from 20,000 to 50,000	..	1
With population from 50,000 to 100,000	..	1

For census purposes a town has been defined as including—

(1) every municipality ;

(2) all civil lines not included within Municipal limits ; and

(3) every continuous collection of houses inhabited by no less than 5,000 persons specially treated as such.

The definition of village is identical with that of an estate under the Punjab Land Revenue Act.

The population of the towns is given below.—

CHAPTER I C.
POPULATION.
Towns.

Name of town.	1931.	1921.	1911.	1901.	1891.	1881.
Gujranwala ..	58,716	37,887	29,472	29,224	26,785	22,884
Wazirabad ..	20,707	18,645	17,146	18,069	15,786	16,462
Hafizabad ..	14,431	8,854	..	4,597	..	2,453
Eminabad ..	7,329	5,816	5,526	6,494	5,841	5,886
Akalgarh ..	5,483	..	3,943	4,961	4,262	4,312
Ramnagar ..	4,768	4,632	5,256	7,121	6,592	6,830
Pindi Bhattian ..	4,478	..	..	..	..	3,528

The town population is mixed, except at Akalgarh and Hafizabad where it is approximately equal, and the Muhammadan population is twice as much as that of Hindus, Sikhs, etc. The Hindus and Sikhs who are not agriculturists in the towns are generally dependent on trade. The richer Hindus and Sikhs, even when they live upon the land, prefer residing in towns. The Muhammadan population of the towns consists largely of artisans and others dealing with industries. There is a marked increase of population in Gujranwala because of its industrial development especially in brass, copper and bronze utensils and iron safes and almirahs. The figures are given in table 7 of Volume B.

There are 1,219 " villages " altogether in the district. The average distance between them is 1·5 miles and average population per village 509 persons. The whole community is collected in the common homestead and people do not as a rule reside on their wells. The houses of the members of a brotherhood and their dependents are built close together. The houses of the village menials are usually placed on the outskirts of the *abadi*. In the larger villages there are regular streets and lanes. The shops are built in the central street, into which the dwelling houses do not open. Villages.

CHAPTER I-C.

POPULATION.

Growth of population.

The total population registered at the last six census periods is compared below :—

Census.	Total.	Male.	Female.
1881	579,258	312,375	266,883
1891	661,223	361,565	299,658
1901	739,546	398,121	341,425
1911	605,582	337,538	268,044
1921	623,581	348,695	274,886
1931	736,138	408,606	327,532

These figures show that there has been a steady increase in the population between 1881 and 1901, then a decrease between 1901 to 1911, then a steady rise till 1921 and then a rapid rise again. The figures for 1911 given above are for the district as now constituted whereas those of 1901 are for the district when it comprised the four tahsils of Gujranwala, Wazirabad, Hafizabad and Khangah Dogran. The comparison for those years is not a true one. The increase in 1921 followed increased canal irrigation and might have been greater but for the Great War and the Influenza epidemic, etc. in that period and waterlogging in the Hafizabad tahsil which resulted in some emigration.

The increase of population between 1921 and 1931 is due to the general healthiness and the extension of education, medical relief and returning prosperity and development after the war resulting also in a high birth rate. Infant mortality was lower. There was plague in 1924 and 1925, malaria in 1933 which caused about 50,000 deaths. Nevertheless the population increased by about 12,500 per annum, which shows the recuperative power of the population under favourable conditions.

The female population has kept its former pace and is considerably lower still, about 100 females to 125 males.

CHAPTER I-C.

POPULATION.

Growth of population.

The population in each of the three tahsils increased between 1921 and 1931 as shown below :—

Tahsil.	Population in—	
	1921.	1931.
Gujranwala	294,567	361,000
Wazirabad	146,248	163,668
Hafizabad	182,766	211,470

The increase has been the largest in Gujranwala tahsil, for the reasons given above. The population appears to be increasing still, particularly in Gujranwala, Kamoke and other towns, and there has been nothing to retard the normal conditions except the general depression which is lifting and which the people have weathered very well. The increase in 1932, 1933 and 1934 was 11,958, 3,206, and 2,364, respectively.

The estimated population on 31st December, 1934, was as follows :—

Tahsils.	Males.	Females.	Total.
Gujranwala	109,144	168,031	377,175
Wazirabad	94,025	77,103	171,128
Hafizabad	120,651	97,746	218,397
Total ..	423,820	342,880	766,700

Increase in population in the district since the Census of 1931 .. 30,562

Birth place.

The total population of the district in 1931 was 736,138, the number of persons born in the district 646,069, that born in contiguous districts 65,633, that born in non-contiguous districts and states 16,072 and that born outside the Punjab 8,364.

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Birth place.

In 1891 there was temporary migration of large numbers of labourers to the Lower Chenab Canal and Khanki headworks in the district. There was also permanent immigration of colonists from Sialkot, Amritsar, Jullundur, Hoshiarpur, Ambala and Ludhiana districts. In the decade between 1901 to 1911 there was temporary migration of a larger number of labourers to the Upper Chenab Canal with headworks at Marala. But the new Sheikhupura district carved out of this district almost entirely absorbed these permanent immigrants.

Table VI-C. of the Census Report of 1931 shows that 5,471 immigrants entered the district colony area, mainly the Hafizabad tahsil. This number consisted largely of owners, tenants, etc., and agricultural labourers and the usual shopkeepers and *Kamins*, and came from the more thickly populated districts of the province. The Census Report of 1931 does not show the movement of the population between districts generally, but it would seem that this takes place mainly between Sialkot, Sheikhupura, Lahore and Gujrat districts. The movement to Sialkot and Gujrat districts is of the casual type, that is to say, the result of marriages and the custom by which a young wife goes to her parents home for her first confinement. In the case of Sheikhupura there is also permanent migration on account of grants of land in the colony portion of the district. The migration to Lahore is of a semi-permanent nature as a large number of persons are employed there in different departments and quite a number of others work and reside there.

Table 8 of Part B of the Gazetteer gives the number of immigrants and emigrants from and to each district in past years. The towns-people of Gujranwala, Wazirabad, Hafizabad, Pindi Bhattian, Sodhra, Ramnagar, Akalgarh, Eminabad, Ghakkar and Baddoki find their way to almost all parts of India. The rural people have generally migrated to the colony districts of Sheikhupura, Lyallpur, Shahpur, Montgomery, Jhang, Multan and Bahawalpur State, where they have been granted squares of land from time to time.

Considerable parties of Kashmiris from the Kashmir State come to the district every winter in search of labour of all kinds and return to their homes at the end of that season. Parties of Pawindas also pass through the

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POPULATION.
Birth place.

district in the winter on their way to Lahore and some times take up work in the district. In 1934-35 a good deal of Pathan labour was employed under a contractor at the Khanki headworks.

Age.

Figures relating to age are given in table 10 of Volume B. The distribution of population into different stages of age is noted below for both sexes.

Age period.	Males.	Females.	Total (1931).
Under 1	14,547	14,310	28,857
1 to 4 inclusive ..	60,560	58,308	118,868
5—9 " ..	51,693	44,462	96,335
10—14 " ..	46,530	37,115	83,645
15—19 " ..	37,059	28,477	65,536
20—29 " ..	75,279	57,133	132,412
30—39 " ..	54,546	39,474	94,020
40—49 " ..	36,727	28,716	65,443
50—59 "	24,414	18,376	42,790
60 and over	21,798	15,291	37,089

The proportion of children under 10, both sexes, per 100 persons, aged 15—40 was 84 in 1931 and per 100 married females, aged 15 to 40, was 237. The number of married females aged 15 to 40 per 100 females of all ages was 74. In 1901 and 1911 the number was 71, and in 1921 it was 69. (The district of 1901 and 1911 has since undergone a change.) The proportion of persons aged 60 and over per 100 aged 15 to 40 was 13 in the case of males and 12 in the case of females, It was 18 in the case of males and 17 in the case of females in 1921 and 16 in case of males and 15 in case of females in 1911. The people are not particularly short lived; several persons live up to the age of 80 and some have been known to have reached the age of 100 years.

With the exception of persons of 60 and over the age period shows an increase over that in the three previous censuses.

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Age.

The male population at all ages shows an increase over the female population, but starting more or less equal at the age of under 1 year, the disparity increases considerably from the age of 5 upwards.

System of registration.

Rural area.

In the rural area the "Primary Unit" in the vital statistics of the district is the village chawkidar who is given two books—one for registration of births and the other for deaths. The "Intermediate Unit" is the police station to which every chowkidar brings his birth and death books, every fortnight, for the copying of the entries into the permanent register of the police station. Every year this permanent register is sent by the police station to the Civil Surgeon, who is the "Final Unit" for the record of vital statistics in the district.

Urban areas.

In the urban area local bodies are responsible for the maintenance of the records. The individual citizen is responsible for the reporting of the birth or death in the family at the local registry or as bye-laws require.

Birth and death rates.

The average birth rate for the last 3 years is 40·31 *per mille* of which 21·18 are males and 19·67 are females. The male birth rate, therefore, as usual exceeds the female birth rate. The average death rate for the last 3 years is 34·40.

The following table gives the birth and death rates for the last three years.

Year.	Births.	Birth rate.	Death.	Death rate.
1932	31,008	41·43	19,149	24·90
1933	34,987	47·52	31,781	47·17
1934	24,721	33·58	24,357	33·09

Chief diseases. General remarks.

The district of Gujranwala is one of the central districts of the Province. In itself it is comparatively healthy, but it is in close proximity to the Sialkot district where plague is endemic. Besides, being well populated and one of the advanced districts and being situated on the main railway line, its people have free intercourse

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POPULATION.
Chief diseases.

with distant places and are thus liable to import epidemic diseases when they are prevailing in far off places like Hardwar, Kurukshetra and Delhi, etc.

Cholera.

The average number of deaths from cholera for the last 4 years is 24. In 1931 and 1932, 27 and 48 deaths, respectively, occurred from this disease. No death from this disease occurred during 1933. In 1934 it was responsible for 20 deaths.

Plague.

The district which had remained free from plague since the year 1929 had a minor outbreak during the year 1934. It caused 37 cases and 15 deaths in all. The disease was imported from Sialkot district.

Small-pox.

The average number of deaths per year from small-pox during the last 4 years is 251. The highest number of deaths, 669, was recorded during the year 1933.

The following table shows the deaths and the death rate from small-pox from 1924 to 1934 :—

Year.	Deaths.	Death rate.
1924	84	0·13
1925	205	0·33
1926	448	0·75
1927	504	0·81
1928	727	1·17
1929	137	0·21
1930	159	0·25
1931	98	0·15
1932	232	0·31
1933	669	0·91
1934	5	0·006

Malaria.

Owing to the high water table and perennial irrigation associated with waterlogging in certain tracts and spilling of storm-water from the river Chenab and the Deg a certain amount of indigenous malaria is present in this district. Certain parts are thus amenable to visitation of the epidemic from year to year even when meteorological and economic conditions are not favourable to the prevalence of a wide-spread epidemic throughout the whole district.

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POPULATION.
Chief diseases.

The following table shows the deaths registered in the district under the head "fevers" during the last decade.

Year.	Deaths.	Death rate.
1924	14,508	23·27
1925	12,485	20·21
1926	15,251	24·29
1927	11,924	19·12
1928	11,485	18·41
1929	15,605	25·02
1930	16,041	25·72
1931	16,068	21·84
1932	15,616	21·21
1933	27,578	37·44
1934	20,394	27·70

Deaths under "fevers" comprise those caused by malaria and respiratory diseases during winter and by fevers of unknown origin as well.

Influenza and influenzal fever.

Deaths due to influenzal fever and influenzal pneumonia are recorded partly under the head of fevers and partly under respiratory diseases. It is probable that the relatively high mortality under both these heads during the months of January, February, November and December is due, to a certain extent, to this cause. A mild form of influenzal colds is widely prevalent during every autumn.

Other diseases.
Dysentery and Diarrhœa.

The following table shows deaths that have occurred in the district from this cause during the last 4 years :—

Year.	Deaths.	Death-rate.
1931	78	0·10
1932	132	0·17
1933	128	0·17
1934	150	0·20

Respiratory diseases.

The following table shows deaths recorded due to this cause in the district during the last 4 years :—

Year.	Deaths.	Death-rate.
1931	774	1·24
1932	852	1·15
1933	815	1·11
1934	808	1·09

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POPULATION.
Infant mortality.

Table showing deaths amongst children under one year of age for the last four years :—

Tahsil.	Deaths amongst children under one year of age.				Infant mortality rate.			
	1931.	1932.	1933.	1934.	1931.	1932.	1933.	1934.
Gujranwala	2,567	2,513	4,723	2,590	150·21	160·91	257·31	185·87
Wazirabad	1,189	1,075	2,212	1,142	160·32	147·34	284·52	181·76
Hafizabad	1,401	1,216	2,084	1,250	165·09	150·20	240·06	192·42
Total ..	5,157	4,804	9,019	4,982	158	154·93	257·78	186·45

Perusal of the above table will show that the infant mortality is very high in this district and calls for energetic measures to lower it. The tahsil of Wazirabad registers the lowest infantile mortality in the district. The figures of Gujranwala tahsil are higher than those of Hafizabad tahsil.

In this connection it may be mentioned that two Child Welfare Centres are being run by the Red Cross Society at Gujranwala and Wazirabad. Both the centres are doing useful work. See Chapter III.

Measures adopted to prevent fever (malaria).

The District Medical Officer of Health forecasts the incidence of malaria with the help of the rainfall figures during the months of July and August, spleen rate as detected during the month of June by the examination of the scholars under 10 years of age in various localities of the district and epidemic and economic factors. With this data he gets a good warning about the coming events.

Further to gauge the intensity of malaria in various parts of the district, Medical Officers in charge of dispensaries in the district are requested through the Civil Surgeon to supply him with weekly figures of "fever" cases that attend these institutions. Similarly the Sub-Inspectors in charge of Police Stations are requested to supply weekly mortality figures recorded under "fevers" in each village in their thana.

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Measures adopted to prevent fever (malaria).

Preventive measures are seldom undertaken by any local body in the district. If any, they consist of oiling ponds and sometimes the cutting of jungle-growth.

Quinine is stocked by the Superintendent of Post Offices at every village post office and sub-post office for sale to the public.

The following scheme has been adopted for the free distribution of quinine in rural areas :—

The public health staff on quinine distribution duty consists of Vaccinators and Sanitary Inspectors. They move from village to village and administer quinine to fever cases.

The distribution of quinine is the normal and practically the only curative measure adopted by the local bodies to combat malaria. This valuable and specific drug reaches the needy persons through various agencies but mainly through the public health staff (of each local body), members of the local bodies, and school masters and touring officers of the Revenue and Co-operative Departments.

Muhammadan ceremonies.

Birth ceremonies.

On the receipt of news of the birth of a child, the husband's mother must attend and several other female relatives visit the house. They give gifts (Sirwarna) in cash according to their means. If the child is a boy the midwife (*dai*) gets some wheat, gur and one rupee and if a girl the fee is much less. The Mullah is called and whispers the call to prayer (*bang*) into the right ear of the infant and Allah-ho-Akbar (*taqbir*) into the left, receiving a small present, eight annas to one rupee in case of a boy, but if a girl he receives only four annas or some grain. When a first child is born, the mother's nipples are washed by some married girl of the family who receives a present in return. A child's first food always consists of sugar mixed with some purgative. This is administered by some respected member of the family as the child is supposed to take after the person who gives the "*gurti*" or "*ghutti*" as it is called in the district. On the seventh day "*haqiqa*" is celebrated which is a thanksgiving feast, when a goat in the case of a girl or two goats in the case of boy are sacrified. The skin is given in charitable purposes (or to Mullah) and the the head and feet are given to some village *kamin* (menial). The flesh is distributed among relatives and

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Muhammadan ceremonies.

Birth ceremonies.

the poor. It is a religious ceremony. On this day the barber shaves the child's head and receives from four annas to one rupee. The child is named on the seventh day by the head of the household. On the thirteenth day the midwife is dismissed with presents varying in value according to the character of her services and worldly position of her employer. The ceremonies are the same for boys and girls but the rejoicing is greater for a boy. The rates of payment differ according to the position of the family.

Circumcision.

At the age of from three months to ten years, boys are circumcised. This is also a religious ceremony. No particular age is fixed but it is thought well to get the ceremony over soon because boys are said to be less liable to attacks of *Jinns* after it has been performed. Among the rich much money is spent, and the rite is performed with as much display as a marriage. It is called the small marriage. Taking a wife is the big marriage. Boys are circumcised (*Sunnat*) by the *Nai* (barber), except among Ludheke, Bhagsinkes and Bhattis of Hafizabad tahsil where it is performed by a *Pirhain*, so named, because the Prophet gave his coat *Pairahan*, to Sheikh Nur one of their encestors, as a reward for circumcising a convert after a barber had refused.

Gur and sweets are distributed and the *Nai* or *Pírhain* is paid from one rupee to five for performing the operation.

Hindu ceremonies.

Birth.

It is a general custom for the wife to return to her own parents' house for her first confinement. In cases when this is not considered necessary, she visits her parents during the days of pregnancy and receives the necessary articles from them. There has been in the past a universal custom for delivery to be effected on the the ground but this has altogether disappeared.

At the birth of a child the Brahmin is summoned or referred to and a name is given with his advice. A child has generally two names, one according to the time of birth which is called the *Janam* name and the other *Sudh* name or the name by which the child is subsequently known. The Brahman is paid according to the status of the family and alms are distributed. When the child is a boy, some ornament is given to the Brahman. An iron instrument or knife is placed below the pillow under

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POPULATION.
Hindu ceremonies.
Births.

the head of the woman giving birth to the child. This is done to keep off evil spirits. To prevent mischief to the mother or the child, the following precautions are also observed :—

(*i*) Fire is kept in the room.

(*ii*) Water is also kept there.

(*iii*) A cat is not allowed in the room.

(*iv*) A lamp is kept burning all night and allowed to burn itself out in the morning.

The midwife washes the child in a vessel into which silver is thrown before she gives it to the mother. The subsequent bathing of the child depends on the season. The paps of the mother are washed by the husband's sister before the child is fed. For this she receives a gift. *Gurdi* consisting usually of *Gur* (sugar) and *Saunf* (aniseed) is administered as a purgative to the baby before it is allowed to suck for the first time. The woman bathes on the 5th day, the iron instrument or knife being still kept under her pillow. The name, date and time of birth are noted in the account book (*bandi*). On the 7th day a star is shown to the mother. Neither mother nor child must come out of the room for thirteen days.

On the thirteenth day the mother gives her old clothes to the midwife, who sometimes shares them with the *nain*. The latter brings some cow's urine in a *thikra* or jar, with green grass, a *supara*, and a *naherna* or nail-parer. She sprinkles the cow's urine over the mother with the grass, burns some incense, and pares her nails for the first time since her confinement. The *nain* sprinkles oil on the ground outside the door, and there the *jhiwari*, or some other menial, stands with a pot of water or some green grass. Both she and the *nain* are paid for their services.

The thirteenth day is important, in other respects also because the *Sutak* period very commonly ends on that day, and it is, therefore, signalised by rites of purification. Generally the mother is bathed, and all the earthen used vessels in the house are broken or replaced and those of metal cleaned. Clothes also are washed, and the house newly plastered, Brahmans are sometimes fed, and occasionally the child is named on this day or dressed for the first time.

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Hindu ceremonies, Birth.

Between thirteen and forty days afterwards the *Dhaman* rite is observed. All the family members are collected and a feast is held. The mother after bathing puts on new clothes and is taken to the kitchen, where a Brahman administers the *panchgan*, receiving a fee of annas four or eight and a meal. On the same day the child is invested with the *taragga*, a thread on which are strung a cowry, an iron ring, another of green glass, a tiger's claw, and a piece of the child's umbilical cord. The kinswomen are also feasted on this occasion.

Other General Birth Customs.

The water-carrier (Hindu *Jhiwar*, Musalman *mashki*), makes a fringe of the leaves of the *siris* and hangs it on the door of the porch. The family *lohar* brings a pair of iron bracelets, the *tarkhan* a miniature plough or *guli danda* as a toy, and the tailor a parrot made of green cloth, which is suspended to the roof of the room where the child is. In Musalman families the *mirasi* presents a small coat (*kurta*). The payments for these are made according to the financial position of the family.

Sex.

The number of females to 1,000 males of actual population in 1931 was 802 and 788 and 782 in 1921 and 1911, respectively. It has in all cases been below the Provincial figures. The proportion by tahsils is as under :—

Tahsil.	Proportion.
Gujranwala	795
Wazirabad	812
Hafizabad	805

The proportion of males is larger than that of females. As a result of an enquiry during the last census it was found that in urban areas proportionately more females are born than in rural areas. The urban areas being more prosperous than the rural, it might be safe to deduce that prosperity results in more female births and poverty in more male births, and perhaps the law of nature requires that the families with smaller incomes and engaged in occupations of a more strenuous type should have a larger number of earners. The

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Other General Birth Customs.

comparatively small death rate of males is probably due to the active life which gives them more exercise in the open air than females get. The number of females to 1,000 males of Hindus, Sikhs and Muslims, is given below :—

Hindus	777
Sikhs	743
Muslims	812

The proportion of children under nine years is almost the same among Hindus, Sikhs, and Muslims, (*viz.*, 27,28 and 29 per cent.) The table below shows the number of females and males under five years of age :—

Year of life.	Hindus.			Sikhs.			Muslims.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Under 1 ..	3,203	1,592	1,611	2,790	1,454	1,336	20,632	10,380	10,252
1—4 inclusive ..	10,467	5,337	5,130	8,321	4,369	3,952	64,387	32,818	31,569
5—9 " ..	11,680	6,257	5,423	9,005	4,933	4,072	68,652	36,707	31,945

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POPULATION.

Statistics of civil condition.

Table 10 in Volume B shows the number of single, married and widowed persons by religions, at different ages. The totals are given below:—

	TOTAL.			HINDU.			SIKH.			MUSLIM.		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
Persons ..	365,310	276,137	55,285	35,860	28,030	6,256	61,337	47,966	10,174	235,487	176,030	34,479
Males ..	217,321	141,043	26,026	22,154	15,060	2,919	37,942	24,176	4,644	138,237	89,624	16,203
Females ..	147,989	135,094	29,259	13,706	12,970	3,337	23,395	23,790	5,530	97,250	86,406	18,276

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POPULATION.

Statistics of civil condition.

The number of unmarried males is much larger than that of married men among Hindus, and Sikhs and Muslims, The number of unmarried females is also larger than widowed among all the three religions. The number of unmarried females is less than the married among Sikhs, but larger than married among Hindus and Muhammadans. The majority of the unmarried females are under 19 years among all religions. With solitary exceptions, every girl gets married sooner or later.

Marriage ceremonies—Betrothal, etc.

Betrothal is a contract generally between the parents or guardians of the boy and the girl. The perpetual tutelage of women is strongly asserted in the district, and so at no age can a woman enter into a contract regarding her own marriage. There are signs among Muhammadan women of an undercurrent to throw off this perpetual tutelage. There are many cases in which the option of puberty is exercised, and marriages performed by a guardian other than the father or grandfather are set aside through the civil courts. Marriages performed by a father are even attacked sometimes. Again, cases of elopement are common among unmarried girls who have attained puberty, and parents then have recourse to the criminal court by filing a complaint of kidnapping or abduction. The same tendency has not been noticed among Hindus. Of course their marriages cannot be dissolved. Elopement is, however, rare in their case. A grown-up male, however, does sometimes enter into the contract personally if he has no guardians or relations who can act for him. Among the Muhammadans, if a contract of betrothal be annulled at the request of the girl's guardians, they must return the clothes and ornaments presented to the girl at the time of the betrothal, and also pay up any other expenses which the boy's side may have incurred, at the time of the betrothal. If, on the contrary, the boy's guardians move to have the contract set aside, they cannot recover the clothes, etc., presented to the girl, but are not liable for any damages. Cases of breach of contract of marriage are thus treated from a purely business point of view.

Among the Hindus no money is spent on the betrothal ceremony, except in cases of marriage on payment of money, where the money must be refunded by the girl's guardians, if they refuse to abide by the contract, and the boy's side is not entitled to recover the money if it refuses to do so. In cases of *watta satta* (exchange)

marriage, the annulment of one betrothal annuls all other contracts dependent on it. The custom of accepting considertaion for the gift of a girl prevails very largely in this district. Among the Hindus it is the general rule either to take money or to take a girl into the family in return for a girl given into another famliy. Cases of *dharm nata* or *punsak*, where no consideration is accepted, are confined to the more prosperous classes. Among the Muhammadans cases of acceptance of cash are rare, but among the poorer classes the girl's guardians no doubt consider that, by making a gift of a girl, they lay the other side under a deep obligation and generally expect some sort of recognition thereof either in the form of a counter-betrothal (in exchange), or direct benefit in some other way.

No special procedure is followed in the informal arrangement of alliances. Whether the boy's or girl's side will take the initiative depends upon circumstances. Among Hindus and Muhammadans alike, the parents are equally anxious to secure good matches for their sons and daughters. Direct communications are out of the question. Messages are usually sent through friends, priests or *Bhats* or through the class of menials to whom this duty is specially relegated, *viz.*, the barbers or *Mirasis*. Whether the match has to be arranged for a girl or a boy, the formal communication is not made till after the matter has been practically settled by exchange of informal messages. With slight differences the formalities observed among the Muhammadans are these :—

The girl's side generally negotiates. When the boy's side agrees, Rs. 5 or more according to the financial position of the family is sent through the *Mirasi* or barber for the boy. On a date fixed subsequently the boy's parents and relatives go to the house of the girl and take a suit of clothes and some ornaments and cash for the girl, with a basket of sweets and dried fruit. They are met by the father and relatives of the girl. The clothes, ornaments and cash are made over to the girl who wears the clothes and ornaments presented. Some of the sweets are distributed and a formal blessing (*Dua Kher*) is prayed. In token of acceptance of the request, the girl's father or guardian gives a *Panhoni* (turban and *dopatta*) to the boy's father and clothes of his mother. Some of the sweets are returned.

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POPULATION.

Marriage ceremonies—Betrothal, etc.

These sweets are distributed by the boy's relatives when they are received back at the boy's house.

There is another custom of *tikka* among the wealthy families of the district which is also dying out. When both sides are satisfied by negotiation, first generally commencing on the girl's side, the girl's people send their *Mirasi* to the boy's side and give him a *thaki* consisting of some cash, a gold ring, etc., which means that the boy has been engaged. A date is subsequently fixed and *tikka* is sent by the girl's side. It consists in sending a barber, or Brahman with clothes for the boy and his parents, a gold finger ring for the boy, Rs. 21 (or as much as convenient) in cash, five lumps of candy and some dried dates. On the arrival of the *lagis* named, the boy's father invites his kinsfolk to his house and displays the gifts mentioned. Congratulations are then exchanged and *patasas* distributed among those present. Rs. 2 to Rs. 7 are given to each of the bride's *lagis* and they are then sent back. Various intermediaries are employed in the preliminary negotiations. This ceremony is performed as a preliminary to the fixing of the date of marriage. It is also done by average families but with reduced expenses. In case of betrothal the boy's side usually sends ornaments and clothes for the girl on religious ceremonies like *Id*, etc.

In respectable families a contract of betrothal is sometimes made merely by a message from the boy's father or guardian, and an acceptance from that of the girl. No formalities are observed . There are slight differences between the different tribes and also within the same tribe as to the articles taken to the girl's house and those given by the girl's parents for the boy. No scale is fixed as to the value of the articles to be given by each side. The essential parts of the ceremony are the formal visits by relations and friends of the boy to the girl's house with a suit of clothes and some ornaments which are made over to the girl, the gift of a piece of cloth or ring by the girl's parents to the boy and the formal prayer of blessing (*Dua Kher*).

There are thus three classes of betrothal among the Hindus—

(1) the *dharm* or *punsak* betrothal, where no consideration is taken in return for the gift of a girl ;

(2) *watta satta,* where a girl is promised in return for a girl promised to be married into the family ; and

(3) on payment of money (*takke*), where a cash payment is made in return for the gift of a girl.

In each case the first preliminary is a request for the betrothal by the father or guardian of the boy to the father or guardian of the girl. When the father or guardian of the girl gives his consent, and when it has been settled under which of the above-mentioned classes the contract will fall, the following further formalities are observed :—

Class I.—Dharm or *punsak* betrothal.—A number of relatives of the boy go to the house of the girl (taking nothing with them). The girl's father or guardian meets them with his relatives and gives them some gur, fruit (fresh or dried) or dates, and the Brahmin, if present, does *Ganesh sthapan* (worships the god Ganesh) and reads *Gotrachar*. The gur and fruit is taken by the boy's relatives to the boy's house and distributed there. In some cases the relatives are not collected on the occasion, and no gur or fruit are given by the girl's guardian. Such cases are, however, rare.

Class II.—Watta satta.—There are three kinds of *watta satta*:—

(*a*) *amho sahmana,* where each party betroths his girl to a boy in the other party's family ;

(*b*) *trebhanj,* where three betrothals are made in connection with one another ; and

(*c*) *chobhanj,* where four betrothals are made in connection with one another.

In this class of betrothal (*i.e., watta satta*) all the parties concerned meet at one place by appointment and enter into the contract of giving the girls one to the other, after which each girl's guardian gives gur or fruit to the guardian of the boy to whom his girl is betrothed.

The Brahmin, if present, does the *Ganesh sthapan.* The gur or fruit is taken home and distributed. This system must of course encourage early marriage.

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Marriage ceremonies, Betrothal, etc.

Class III.—On payment of money (*takke*).—The first thing done is to settle the amount of money which has to be paid. Some people consider it objectionable to give publicity to the payment of money, others do not mind it. In the first case, the formalities observed in the case of the Dharm betrothal are gone through, and no mention is made in the brotherhood of the payment of money. In some cases where the parties have not enough mutual confidence, mention is made of the payment in the assemblage. Where publicity of the payment is not considered objectionable, the guardian of the boy goes to the house of the girl with a few relations and trustworthy friends of his own. The girl's guardian names the amount which is generally paid in two instalments ; (1) at the time of the betrothal ; and (2) at the time of marriage to meet the expenses. The first instalment is paid at the time, and gur and fruit are given by the daughter's guardian to the boy's father and relatives. *Gotrachar* is read by the Brahmin.

After the above formalities a betrothal is considered complete and binding. A betrothal cannot be revoked after it has been completed in the above manner unless the conditions on which the contract is made (in classes II and III) are not fulfilled.

The conditions have changed and as stated above whether the boy's or girl's side will take the initiative depends upon the circumstances. In case of class I *Pun* Betrothal, the *Sagan* consisting of presents of clothes, fruit and sweets, usually 5, 11, 21 or 101 lumps of candy, with an equal number of rupees in cash is sent by the girl's side and the priest who takes it to the boy's house, anoints the boy's head with *tilak*, announces the alliance to the friends and relatives of the boy assembled for the purpose and the Brahmin, if present, does *Ganesh sthapan* and the betrothal is considered complete. The facilities of locomotion by rail and the extensive use of the post are, however, gradually replacing ceremonial observances by correspondence and the remittance of monetary presents by means of money order.

Restriction as to marriage.

Among the Muhammadans a marriage is allowed with any relation outside the limits of consanguinity prohibited by Muhammadan Law, and, as a rule, it is considered preferable to marry within one's own tribe, and much more within one's own clan. There are several

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Restriction as to marriage.

instances of marriage between members of different tribes, but such connections are looked upon with disfavour, and are not made except for some necessity. It is very common, for a man to give his daughter in marriage to his brother's or sister's son. This practice is a safeguard against the property passing out of the family. Among the Hindus, however, a person cannot marry within his own *zat* (clan) so that a man cannot marry a woman who is an agnate of his, nor, on the other hand, can a woman marry an agnate of her father. Any relation of a man through his sister, mother, wife or daughter must therefore belong to a different clan. A man is not supposed to marry outside his tribe or caste, but cases are not uncommon where men of higher caste have married women of lower caste. The practice is common among the Hindus to marry *marechi* women from Marwar (who are Sudras), and are actually purchased for money. The practice cannot very well be stopped as the women are, as adults, willing parties to the transaction, and give no clue to their residence, etc., and it is difficult to secure convictions in court. Some cases have of course been successful. There has been no restriction hitherto as to the age at which a marriage could be considered valid.

The Indian Marriage and Restraint Act (Sarda Act), XIX of 1929, has now been enacted and by it the marriage age of a girl has been fixed at 14 years and that of a boy at 18 years. The Act is evaded a good deal but public feeling is gradually falling into line with it.

Wedding ceremonies.

The only binding ceremony which completes the marriage among Muhammadans is the *nikah*, performed with all formalities of Muhammadan Law. The chief formalities are the asking of the consent of parties (*ijab kabul*) before the witnesses and the fixing of a dowry. The other ceremonies connected with marriage are not indispensible. The usual procedure at a wedding is as follows :—

The marriage procession (consisting of the bridegroom, his relations and friends) reaches the bride's house sometime in the evening. The *nikah* takes place in the evening just on the arrival of the procession (and sometimes on the following morning) after which the bride is dressed in clothes presented by the bridegroom's parents or guardians, and the bridegroom in clothes presented

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POPULATION.

Wedding ceremonies.

by the bride's parents or guardian. The bride's father then displays the articles given by him, clothes, ornaments and furniture according to his circumstances with animals or cash. The girl is taken back with the wedding procession. She stays at the bridegroom's house for two or three days and then returns to her parent's house, till the age of puberty when the husband goes alone or with his father or the barber but not in procession to fetch her home for good (*muklawa*). In the majority of cases the *muklawa* ceremony is combined with that of the marriage, if the age of the parties makes this suitable. The age of marriage is usually when the parties are approaching maturity.

In town the marriage processions generally arrive in the morning and return with the bride after the *nikah* in the evening.

As regards Hindus, the forms of marriage prescribed by Hindu Law are not generally known. The marriage procession consisting of the bridegroom, his relatives or friends, reaches the bride's house early in the evenings On the way the bridegroom cuts a twig of *jandi* (*prosopis spicigera*) and if there is no *jandi* (*kanda*) tree near the way, a *jandi* twig is brought and fixed on the way to be cut by the bridegroom. The bride's father receives the bridegroom at his door. The bride is often taken out to meet the bridegroom at the door not on the arrival of the marriage procession but later on, when the bridegroom is about to enter the pavilion where the wedding has to be celebrated. Among the *Kayasthas* she makes three circuits round the bridegroom and goes back. The reception consists of an exchange of courtesies between the bride's father or guardian and the bridegroom, the former welcoming the latter to his house, offering him *padya* and *arghya* and anointing his forehead with *tilak*, &c. The father of the bride is then requested by the priest to give his daughter to the bridegroom. He accepts the proposal and with his daughter seated on his left knee and his right hand full of water, a little rice and *kusha* grass makes a sacred offer of the girl, with all the jewellery and equipment which have previously been gifted to her, to the bridegroom, who accepts it with due formality; after which the girl's father demands a promise that the *kumari* (virgin) given to him must be taken by him in constant companionship

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Wedding ceremonies.

in the performance of his duties and the enjoyment of wealth and other pleasure. The promise is duly made. This is the *kanya dan*. Then follows the *pani grahan* which is known as *hath leva* and consists of the couple grasping each other's hand to mark the union and certain Vedic hymns are recited. The gods who have been invited to the sacrifice are asked to bear testimony to the sacred tie. At this stage is performed the *ashmaroham* the pair placing one foot each or a stone in token of the firmness of the ground on which they are going to tread in their married life. The pair then, with clasped hands or with the ends of their garments knotted together pass seven times round the sacrificial fire. This ceremony is called *phera* and employs the consummation of the vows in the presence of the *agni* or fire and the other sacrificial gods. On completing this, sacrificial rites are performed by the wedded couple. Another subsidiary ceremony of importance is the *got kunala* which pertains to the change of the bride's *gotra* to that of the bridegroom. It may be taken as a parallel to the adoption of the latter's family name. This is generally done at the bridegroom's house.

After these ceremonies and the performance of certain subsidiary rites, the marriage is considered complete. Then follows the feeding of the bride and the bridegroom from one plate which is also a mark of uniting the couple both spiritually and physically. The [illegible] ceremony consists of seating the couple together and covering them with one sheet, while certain Vedic hymns and other benedictory compositions are recited, the bride's parents throwing flowers on them as a mark of their blessings. The ceremony lasts only a few minutes and the sheet is removed as soon as the recitation is over.

The (*Arya Samaj* or Vedic) marriage.

The Aryas celebrate the marriage according to Vedic rites. The gift of the daughter, *kanyadan*, is made in the presence of the sacrificial fire. The *panigrahan* and *saptbadi* ceremonies are also performed and the circumambulation of the sacred fire, completes the four essential components of the marriage ceremony according to Aryas. The subsidiary ceremonies of *Ganeshpuja* and the worship of the *grahas* are dispensed with, but Vedic recitations are made on a larger scale.

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Sikh marriage.

Sikh marriages were in the past celebrated according to the ordinary Hindu rites, performed by Brahmins with the difference that hymns of the fourth Guru known as the *lawan* were sung simultaneously by the women during the ceremony in place of the Hindu songs. Later on a dual ceremony was adopted whereby the Hindu rites were gone through first and then the wedded couple circumambulated the Granth Sahib four times, while the Sikh priest read the *lawan* mentioned above. The orthodox Sikhs of modern times have, however, completely given up the Hindu ritual and contented themselves with the circumambulation of the Granth Sahib and the reading of hymns by a Sikh priest. The conversation regarding the gift and the mutual promises, which is not prescribed in the sacred Granth, is conducted in Punjabi. The *lawan* which is a counterpart of the four *pheras* (going round the sacrificial fire), but known to the Sikhs as *parkarma*, constitute the binding part of the ceremony ; at the conclusion of which, the *Anandbani* is read and *karahparshad* of Re. 1-4-0 or more is distributed. This ceremony is known as the Anand marriage. Marriages are still celebrated in the old style and regular codes have been printed to regulate both the ancient and modern (Anand) form of marriage. Nuptial rites are as a rule celebrated in the early morning but the *Anand* ceremony may be performed at any time.

Miscellaneous ceremonies.

Certain subsidiary customs which take place before and after the marriage are worth mention. About one to eight days before the date of marriage, the bridegroom and the bride are supposed to be confined in their houses. The former cannot go out till the marriage procession and the latter till the *Doli* ceremony. This is called *Maiyan*. This is obviously a precaution against accidents but it is also probably intended to avoid exposure to the sun and to enhance beauty as far as possible. With this view both parties have to rub oil all over the body every morning, after which they are sponged with a mixture of flour and ghee called *abatna* which is said to beautify the complexion and the skin. Neither party is supposed to change clothes during the period so that by the time it is over, they are wearing very dirty clothes and consequently the sudden change to bright wedding costumes has a striking effect.

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Miscellaneous ceremonies.

The *Mehndi* ceremony is also performed during this period when the hands and feet of the bride and bridegroom are painted with *mehndi* (*Lawsonia intermis*) and the process is repeated every evening till the date of marriage. The last two customs are general, the *mehndi* called *Hina bandi* is very common even amongst the Muhammadans.

On the day following the marriage the procession leaves on its return journey. The girl usually sits in a palanquin (*dola*) and is attended by the barber's wife. Bearers (*kahars*) carry the sweets and most of her father's menials carry some load or other.

On arrival at the bridegroom's house the palanquin is put down outside the door, and the mother comes out with a cup of water, which she waves round the heads of the married pair and then drinks. The girl is then taken inside. Next day all the women relations and children meet, and in their presence the bride and bridegroom remove each others thread bracelets (*ganan*) to signify that in future there will be no secrets between them. The bride is then sent back, all her attendants especially the *dai*, receiving parting gifts.

The clothes and ornaments made for the bride by the bridegroom's guardian are exhibited to the public in a procession on the third day after the marriage and taken to the bride's house and the dowry given to the bride by her parents or guardians is exhibited there the next day.

The bride's relations appear to have a right to test the intelligence of the bridegroom and either a few hours before the arrival of the marriage procession when the bridegroom goes formally to the bride's house or on the night of the marriage he is required to recite verses to the women of the bride's house and gets a rupee or more for each verse that he can recite. This is called *Chhand Kahvai*.

The expenses vary according to the circumstances of the families. Often much more is spent on the marriage than the people can afford, but leading men who have been asked now say that there is an increasing tendency towards economy, and that not only agricultural people but men of other rich families will content themselves with the *nikah* or reading of the service by a *Mullah*

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at the house of the girl in the presence of a few friends without expense. Much, however, remains to be done generally to curtail the lavishness of entertainments.

Child marriage.

A marriage ordinarily takes place when the parties have attained the age of puberty. The girl is usually between 13 and 20 years and the boy between 16 and 25. Before the passing of Indian Marriage and Restraint (Sarda) Act cases of marriages taking place much earlier were not uncommon, but since the passing of the Act the number has considerably decreased. The figures in Table 10 of Gazetteer Part B are based on the census of 1931, which show that among both Muhammadans and Hindus there is a number of cases in which girls under 10 and boys under 15 years of age were married. These child marriages generally take place in closely connected and well-to-do families. In such cases, however, marriage is not consumated till the parties have grown up. The increase in the number of persons returned as married below the age of 15 at the last census is due to the passing of the Act prohibiting boys below 18 and girls below 14 from marrying which accelerated early marriage in anticipation of the prohibition. The *watta satta* or exchange system, is a fruitful cause of child marriages as the parties are of necessity of very unequal age. It also leads to odd relationship, *e.g.*, when a man married his daughter to another, and in exchange gets a daughter as his own wife. The Act is expected to check such marriages in future.

For practical purpose, it may be assumed that the average age of the bride at marriage is 13½ years and that of the bridegroom a little under 18.

Mock marriages.

The custom of mock marriage, *i.e.*, going through a form of marriage with an animal, tree or other inanimate object which prevails among certain castes of the Hindus more or less throughout the Province, is based upon fear of ill-luck. Mock marriages take place (1) when a widower wishes to marry a third wife, and (2) when the horoscope of a girl shows that the influence of a certain star is likely to lead to early widowhood.

In the case of the former the mock marriage is celebrated with a *Ber* (*Zizyphus jujuba*) tree or sometimes with the *Pipal* (*Ficus religious*) and *Ak* (*Colotropis procera*) tree. The fear of ill-luck is due partly to the

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Mock marriages.

suspicions, caused by the death of the two former wives, *viz.*, that the wife of the man whosoever she might be, is destined to die, and particularly the wife taken by the third marriage, which is considered to be peculiarly inauspicious. The number "three" is an ominous one probably because it is related to the third destructive aspect of the Trimurti (the three-fold manifestation of God) and this mysterious significance appears to be at the root of the objection to calling out three when weighing grain—a scruple which is dying out now ; to three people starting together on a journey, and to the superstition about a son born after three daughters (*Trikhal*), etc., But it is also due partly to the belief that the jealousy of the spirit of the first wife is instrumental in causing the death of the subsequent wives. It is for this latter reason that when a widower has to marry a second time, a miniature picture of the first wife, either cased in silver or gold or engraved on a silver or gold plate is hung round the neck of the bride at the wedding ceremonies. When a picture cannot be obtained or engraved, the name of the deceased wife is substituted for the picture. The idea seems to be to humour the spirit of the first wife, by proving the fidelity of the husband, who is marrying the second wife pretends to really marry the picture or name of the deceased wife thus identifying the second wife with the first At a second marriage, the bride is dressed like a milk-maid (*Gujri*) or a flower-seller (*Malan*) and given a servile nickname such as *Gujri*, *Malan*, *Jatto*, *Mehri*, etc. The object of this apparently is to convince the spirit of the deceased wife, that the females being married is not a real *palmi* (wife) but a *dasi* (slave girl). But when the death of the second wife shows, that the device was unsuccessful, a mock marriage is restored to on the third occasion. The bridegroom is sometimes taken out to a tree of the abovementioned variety, which is bedecked with clothes and jewellery, and he is made to go round it, with the usual incantations, as if he were going through the *lawan* ceremony. After completing this preliminary step, he proceeds to the bride's house, to celebrate the formal marriage with the bride, which is supposed to be a nominal one or equivalent to a fourth. But in most cases, a twig is taken to the bride's house, where it is anointed and bedecked with clothes and ornaments to represent a wife, and at every stage of the ceremony, the bridegroom goes through the

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forms, first with his mock wife and then with the real bride. All these formalities are peculiar to the third marriage, and if the third wife also dies and a fourth is married, no mock marriage is usually deemed necessary, as the evil influence of the first wife is believed to have spent itself. These practices are noticed most among the Banias, Aroras, Khatris, and some minor castes. There is a separate *paddhati* (ritual) for mock marriages, known as *Arki vivah Paddhati*—the ritual of marriage with the *A'k*.

Mock marriage of a girl.

In mock marriages of the second kind, a pitcher full of water is dressed like a boy and the girl is taken through the ceremonies of marriage with this pseudo-bridegroom. The ceremonies are then repeated with the real bridegroom by way of an informal marriage and it is supposed that the effect of the evil star would befall the pitcher and not the bridegroom, thus averting the disaster of early widowhood. This type of mock marriage is called *kumbh vivah* (pot-marriage).

Polygamy.

A Muhammadan is allowed to marry four wives, all alive at one time, and there is no limit to the number of wives a Hindu may have. It is, however, usual for a man to have only one wife at a time. Among the Muhammadans the richer people almost invariably have more wives than one, and they often go up to the full prescribed limit. In some cases even that limit is exceeded. A poor man, however, does not marry a second time during the lifetime of the first wife unless she has not borne him a son, or he has to provide for his deceased brother's wife, and rarely in the case of a serious quarrel. Among the Hindus a man marries a second time only if the first wife has not been lucky enough to bear him a son, or if there is unevenness between the husband and wife or their guardians. When a Hindu takes a second wife, he generally sets a house apart for the first wife, who lives practically in seclusion, getting a maintenance from her husband.

Divorce.

Divorce is, as a rule, peculiar to the Muhammadans. The term is not known among the Hindus. Cases of divorce are rare even among the Muhammadans, and such of them as do occur are generally confined to the lower classes. Under Muhammadan Law, which is followed in this respect, a wife may be divorced for bad

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Divorce.

character, disobedience or blasphemy. A husband may divorce his wife without assigning any cause, and such cases are known to have occurred. A change in the husband's or the wife's religion dissolves marriage among Muhammadans, but not among Hindus.

A divorce is performed by the husband addressing his wife in the presence of two witnesses and saying "I divorce you." If this is said once or twice, the woman can be remarried to her former husband. But, if it is repeated three times, the divorce becomes irrevocable. She cannot then remarry the former husband unless she has married, and been divorced by, another man. It is also effected by giving her a writing of divorcement.

The term *khala* is not known. *Lunda* is the name of the divorce in which the wife obliges the husband to give her up. She relinquishes her right to a dower, and sometimes pays a sum to the husband in consideration for his agreeing to divorce her.

Widow marriage. Karewa.

Widow marriage is authorised by Muhammadan law, and is common among the Muhammadans. It is celebrated by the reading of a *nikah*. The *vivah* ceremonies are omitted. The custom is not generally recognized by the Hindus, but it is gaining ground. The Sikhs and low caste Hindus practice it and the ceremony is called *Karewa* or *Chadarandazi*.

On the death of a husband his widow usually marries his brother. If there is no brother of her deceased husband, she can marry any other person in the brotherhood. This is called *Karewa* or *Chadarandazi*. The main point is that the parties should agree to the relationship of husband and wife, or that the parents or guardian of the woman should consent to her being taken in wedlock by the intending husband. The widow is usually dressed in red and presented by the husband with bracelets, nosering *(nath)*, earrings *(bali)* or some other emblems of wedded life. Where the formality of *Chadarandazi* is observed, the man and woman are seated together and a white sheet is thrown over the pair by some Brahmin— Sadhu or elder of the brotherhood and the presents, above referred to, are made to the woman or a rupee is placed in her hand. The occasion is celebrated by a feast.

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Polyandry.

Inter marriages.

Polyandry is not permitted by any tribe in the district.

Sayyads and Koreshis are considered as superior castes to the others. Sayyads as a rule, give their daughters to others than Sayyad and Koreshis. Marriage with Bhattis is coveted by the other tribes. They give their daughters either to one another or to Sayyads and Koreshis in marriage. Bhagsinkes claim themselves to be Bhattis but this is denied by the latter. Bhagsinkes do not give their daughters in marriage to other Jats but to Bhattis, Sayyads and Koreshis. Lodhikes, either give their daughters to one another or to Sayyads, Koreshis, Bhattis and Bhagsinkes. Dhotars were at first looked down upon by the other Jats who were averse to giving their daughters to them in marriage, and used to look for a wife among the Sekhas but the position has since changed and even Virks have been giving daughters to them. Marriages of Dhotar and Sekhas within their own tribe, even among Muhammadans, is very uncommon showing the strength of their Hindu traditions. Probably, owing to the difficulty they have in getting wives, some of them do not marry at all, and many die childless.

Among the Hindus and Sikhs a woman loses her *got* on marriage and acquires that of her husband. The same custom exists among Muhammadans, but a wife coming from a lower caste is called by her caste, thus Bhatti, Sayyadani, Sheikhani or Jatti For instance, if a man has three wives, one having come from a Bhatti, another from a Jat family and the third the daughter of a Sheikh, people will when talking of the wives of this man, refer to them as his Jatti wife or Shaikhani wife. This is, however, for convenience of reference, and she is not supposed to retain her own *got*. Her offspring also belongs to the caste or *got* of her husband.

Of late there has been a great tendency to change caste designations in the district. This is attempted by some tailors and others who have made money as Army contractors, etc., who pose as Zamindars of better family. Though some have been successful in "proving" themselves to be Jats or Rajputs they are not accepted as such and Jats and Rajputs do not give them their daughters in marriage. Another reason is to evade the provisions of the Punjab Alienation of Land Act.

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Traffic in women.

Women are brought into the district from Jammu, Benares, Amritsar and Lahore generally by bad characters. They are passed off as Hindus, and Hindus and Sikh Jats generally do not consider there is any harm or disgrace in buying them and few cases reach the Courts. The practice is, however, not carried on very openly. No special ceremony is observed at these marriages. Sometimes these women are frauds and leave the house taking away ornaments, etc., with them.

Inheritance through mother.

The general custom is that sons succeed their parents, excluding daughters, who are entitled only to maintenance or marriage expenses. If there be no sons, widows succeed as life tenants. After a widow's death, if there is a daughter, she will succeed, but, in case of ancestral land, in order to exclude collaterals, she must have married a collateral, or at least in the tribe of her father. If there be no daughters, brothers of the deceased or their descendants succeed ; and, in default of brothers or their descendants, sisters and their descendants come in. In default of sisters and their descendants, inheritance devolves on collaterals.

(No customary law of the district was prepared after the edition of 1911-12, and a new edition is long over due.)

Female Infanticide.

This is not practised in the district.

Language.

The language spoken by the bulk of the population is Punjabi, which is also spoken in Sialkot, Gurdaspur, Sheikhupura, Amritsar, Jullundur, Hoshiarpur, Ferozepore, Lyallpur, South of Gujrat district and Lahore and north of Montgomery district. *Lahnda* or western *Punjabi* is also spoken by some in the District. In fact Gujranwala District checked the expansion of *Lahnda* any further in the east. There is an interesting account of *Lahnda* in Volume VIII, Part I, pages 233, 240 and 301—310 of the "Linguistic Survey of India." *Lahnda* is roughly spoken in the whole of Hafizabad and about 15 villages of Wazirabad Tahsil. The rest of the population of the District speak *Punjabi*. Various books in the *Punjabi* literature were written and published in this District. There are also the works of the Reverend Grahame Bailey—See under Wazirabad in Chapter IV.

Literature.

There is a large amount of unwritten poetry, songs, proverbs, riddles and aphorisms which throw light on

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Literature.

the national customs and thought. Whenever Jats collect, they spend a great part of the night in singing dorhas, or couplets. To be able to quote an appropriate proverb will send away a Jat laughing, and make him forget his imagined troubles.

Caste.

Caste, as a religions institution, does not exist among the Muhammadans, all followers of the Prophet being treated as equal from a religious point of view. The word *zat*, which is the equivalent of caste, is, however, used to denote the clan · and within a clan strong social feelings and prejudices are known to exist. The institution of caste prevails among the Hindus. The Brahmins, the Khatris and the Aroras exist as separate castes. There are no Sudras to be found. The restrictions of caste are, however, now less stringent as the Arya Samaj is steadily gaining ground and removing the restrictions more and more.

Tribes.

With the exception of menials who are known by their respective professions and fresh converts to the Muhammadan religion who are known as Sheikh the Muhammadan population is divided into distinct bodies known as tribes (*kom*), each supposed to be descended through males from a common ancestor. The main tribes of the district are the Jats, including Virakhs, Chimas, Chattas, Varaichs, Tarars, Gurayas, Hanjras, Dhokar, Sansis, Bhattis, Lodikas, Bhagsinkes, Sayyads, and Koreshis. Although intermarriage between the tribes is considered legal, yet marriages are generally confined within a tribe, and, when an intermarriage takes place the woman severs her connection with her tribe so that the integrity of her husband's tribe is not affected. Intermarriage has already been dealt with. Among the Hindus the caste is, in vulgar parlance, called *kom* or tribe. For instance, a Hindu will state his *kom* to be Arora or Khatri in the same way as a Muhammadan will profess to the Jat or Bhatti *kom*.

Clans.

There are sub-divisions within each tribe known as *zat*. A Jat may be Chatha, Cheema, Virk or the like. He will call himself a Jat Chatha, Cheema or Virk. These are only narrower groups of agnates descended through males from a less remote ancestor. Among the Hindus too the sub-divisions of caste have come to be known as *zat*. An *Arora*, for instance, is a Utradhi, Darha or Dakhna and then he may be a Gulhati, Sachdev,

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Clans.

Kharbanda, Narang or the like. He will state his *zat* to be a Narang or his *kom* to be Arora. It is very common to call a man as belonging to a particular clan, *e.g.*, Murad Bakhsh Bhatti, Riasat Ali Chatha, Ata Ullah Tarar, Gokul Chand Narang, Mangal Singh Man.

Family.

A family known as *jhugga* or *ghar* is a group of agnates descended from a common ancestor or within a few generations which maintains its family ties in some tangible form. The *jhugga* includes the agnates descended through males only, all females going out of the family directly they are married into other families. The agnatic family is supposed to be the basis of the clans and tribes as they now stand.

Strength of tribes.

Statistics of the numerical strength of each tribe and its sub-divisions are given in table 15 of Volume B. The total number of persons belonging (as ascertained at the census of 1931) to the principal tribes is given below for facility of reference :—

Name of tribe.	Population.
Muhammadans.	
Jat	172,924
Arain	32,935
Rajput	10,473
Sayyad	8,692
Gujjar	3,248
Awan	1,840
Pathan	4,058
Kashmiri	23,309
Hindus.	
Aroras	27,040
Khatris	22,928
Brahmins	15,446
Jat	5,126
Rajput	2,312
Sikhs.	
Jat	35,339
Aroras	7,877
Khatris	5,101
Rajput	2,819

It would be unnecessary to attempt a description of each tribe. Many of them are found all over the Punjab and most of them in many districts ; and their

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representatives in Gujranwala are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners by influence, are noticed briefly in the following paragraphs :—

Distribution of tribes.

Jats are by far the most important tribe in the district. They own 70 per cent. of the cultivated area and constitute nearly a third of the total population. About four-fifths of them are Muhammadans and the rest Sikhs and Hindus. Their clans are legion, but the Viraks, Varaiches, Gurayas, Dhotars, Sekhus, Basras, Cheemas, Chathas, Tarrars, Bhagsinkes, Lodika Kharals, Jugs, Hanjras and Gondals are the most important. The Cheemas and Chathas are to be found mostly in the Wazirabad tahsil, the Tarrars, Lodika Kharals, Bhagsinkes and Hanjras in Hafizabad, Viraks in the Bar Circles of Gujranwala and Hafizabad and Varaiches, Gorayas, Dhotars, Sekhus and Basras in the Gujranwala tahsil. There are a few villages of Varaiches in the Chenab Circle of Wazirabad tahsil also where they are Muhammadans. The Viraks, Varaiches, Sekhus, Dhotras and Hanjras are mostly Sikhs and Hindus, while the other clans are mainly Muhammadans.

Next in importance come the Rajput represented chiefly by the Bhattis who own several villages in the western half of the Hafizabad Tahsil. The Bhagsinkes also lay claim to a Rajput origin, but their claim is not generally admitted. The Rajputs are mostly Muhammadans. The other landowing tribes in the district are the Sayyads, Khatris and Brahmans but they are of little importance.

The Cheemas among Muhammadans and Viraks amongs Sikhs are the best cultivators. The other tribes are only average farmers.

Distribution of tribes and castes.

It would be out of place to attempt a description of each tribe. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Gujranwala are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections. The census statistics of caste were not compiled for tahsils, at least in their final form. It was

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Distribution of tribes and castes.

found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes are available. But the general distribution of the more important landowning tribes may be broadly described as follows :—The Virakhs hold a broad strip along the south-eastern border of the district ; the country round Pindi Bhattian in the south-west is occupied by Bhatti Rajputs ; above them come the Lodikes, Tarars, and Chatthas (the last two along the river) in that order, the northern corner is held by the Cheemas, while the centre of the district is in the hands of Sansis, Varaich, Hanjra, Dohtar, and other Jats.

The Jats, numbering in all 213,416 souls, constitute 33·9 per cent. of the total population of the district and own 70 per cent. of the cultivated area. About four-fifths of them are Muhammadans and the rest Sikhs and Hindus. Formerly they were by no means exclusively devoted to agriculture, the main occupation of many of them being that of pasturing cattle in the wilder portions of the district ; they had no fixed habitation and led a nomad life. These remarks apply chiefly to the Muhammadan tribes of the Bar, the Bhattis, Bhagsinkes, Lodikes and part of the Viraks. Their hereditary characteristics and the great change which has come over them within the last few years are thus described in an early Settlement Report :—

"The bond between them is rather that of the tribe than of the village community ; they are averse to manual labour, and inclined on slight temptation to return to their old predatory habits. No doubt they were being gradually weaned from those habits under British rule, but the canal in a few years has done more to civilise them and make them look to honest labour for their living than the 40 previous years of settled government, and every year they will assimilate more and more in character to the ordinary Punjab peasant."

The distribution of the leading Jat sub-divisions throughout the district has been already described, and their claim to Rajput origin has also been referred to.

Agricultural tribes.

The following tribes have all been notified as agriculturists under the Punjab Alienation of Land Act, *viz.*, Arain, Awan, Biloch, Dogar, Gakhar, Gujar, Jat, Kamboh, Kharral, Koreshi, Labana, Moghal, Pathan,

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Rajput, Sayyad. The Indian Christians have also been notified as agriculturist under a separate group.

Virakhs, and leading families.

The Virakhs hold 76 villages scattered over the Gujranwala tahsil. Politically they are by far the most important tribe in the district. They are mainly Sikhs, in the Bar nearly always so, and physically are a fine athletic manly race far surpassing in energy and industry any of their Muhammadan neighbours. The original home of the tribe is located by tradition in the Jammu Hills, hence they are probably of Rajput descent. They were among the first to embrace the militant Sikhism propagated by Guru Govind Singh, and to take advantage of the decay of Mughal power to establish themselves in the centre of the Doab. The Indian Army and the Military Police of Burma, Hongkong and the Straits Settlements receive many recruits from this tribe, and even now some of them are to be found in the service of the British Companies in East and South Africa. They are first-rate cultivators, though in the Bar they have taken to agriculture only under British rule, their hereditary profession being arms or theft. Their villages are prosperous, well developed and usually free from debt. Like most Jat Sikhs, they combine the love of adventure with the love of gain, and are generally to the fore where money is to be made, or where hard knocks are going. In the Sikh villages the spirit of the Khalsa is still strong, their tone is decidedly democratic, and the exercise of authority by the lambardar or zaildar is strongly resented. In this as in other respects, they are the exact opposite of the Bhattis with whom they had a hereditary feud. They have now a bad name for rioting and crimes of violence, and several of their villages are noted centres of illicit distillation. They are also most expert in theft of cattle, burglaries, &c., in which there is some profit to be made. These crimes are the more difficult of detection amongst them as their headmen have little influence. The most prominent men amongst them are Sardar Fauja Singh, Zaildar, Mangoke, Sardar Ram Singh, Zaildar, Killa Rai Singh, Sardar Kartar Singh, Zaildar, Kamoke, Sardar Bishan Singh, Retired Subedar of Mehlowala, Sardar Khushal Singh, Subedar of Mari Thakran, and Sardar Bishan Singh, Subedar of Raja.

Cheemas and leading families.

The Cheemas hold 112 villages in the eastern half of the Wazirabad and the north-eastern portion of the

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Cheemas, etc.

Gujranwala tahsil, and are agriculturally the most important tribe in the district. They are nearly all Muhammadans now, but lay claim to Rajput origin, though they intermarry freely with other Jats, and intermarriage within the tribe is now becoming common. They appear to have migrated hither from the Amritsar district through Sialkot. As agriculturists they are superior to any other tribe in the district, industrious and careful though wanting in energy, enterprise and thrift. They are not, however, given to the usual amount of litigation or extravagance, and would seem therefore to have all the elements of prosperity as they inhabit a fertile and highly cultivated tract. All the same they cannot as a tribe be said to be prosperous, for many of their villages, especially in the neighbourhood of Wazirabad, are very heavily involved in debt. The many facilities for borrowing where land is profitable and valuable, and the want of pasture lands on which to raise the cattle required for agriculture, aggravated in many villages by congestion and sub-division of holdings are the main causes of their depression. The leading men in the tribe are Chaudhri Ali Ahmad, Ex-Sub-Registrar, Ex-Vice-Chairman, Municipal Committee and Ex.-Member of Legislative Council, of Wazirabad, Chaudhri Nazar Mohammad, Zaildar and Honorary Magistrate, Dilawar, Sardar Buta Singh, Zaildar, Wanewala, Khan Bahadur Chaudhri Nadar Khan, E. A. C., Sardar Gurcharan Singh, Sub-Judge, of Lahianwala and Chaudhri Sardar Khan, Clerk of Court, Sikh Gurdwara Tribunal, of Wazirabad. Gakhar and Mansurwali families have deteriorated. Of the military men Sub.-Major and Honorary Captain Sardar Man Singh, O.B.I., of Bainka Cheema, Honorary Magistrate, Wazirabad, Risaldar Rachhpal Singh of Bainke Cheema, and Subedar Budha Singh of Bainke Cheema are worthy of mention. From amongst the Cheemas of Talwandi Muse Khan, a zail transferred from Sialkot district, Chaudhri Inayat Ali is a Zaildar and Jagirdar and Chaudhri Ghulam Bari an Income-Tax Officer.

The Cheemas have the reputation of quarrelling amongst themselves but combining against strangers:—

" Chima aur Chatha
Khan pin nun vakh-o-vakh
Larai nun ikhatta."

(Cheemas and Chathas separate for eating and

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drinking but combine for fighting.)

Chathas and leading families.

The Chathas own 108 estates equally distributed over the western part of Wazirabad and eastern part of Hafizabad. Like the Cheemas they are mainly Muhammadans and lay claim to Rajput origin. During the last century they were independent rulers of a large portion of the district. Their brave struggle against the Sikhs has been described in Chapter I-B., and they are now prone rather to recall their former glories than to endeavour to improve their present condition. They are not a success as agriculturists, and many of their villages are sunk in debt. They seem to have lost all the spirit which their ancestors possessed. The men of most influence among them are Chaudhri Nasir-ud-Din, Retired Extra Assistant Commissioner, Zaildar and Chairman, District Board, of Ahmadnagar, Khan Sahib Chaudhri Ryasat Ali, Advocate and Member of the Legislative Council, of Ahmadnagar, Chaudhri Ghulam Qadir, Zaildar of Kot Bhaga and Chaudhri Daswandi Khan, Zaildar of Kot Panah.

Varaichs and leading families.

The Varaichs hold 43 villages to the north and north-west of Gujranwala city. They are mainly Sikhs and many of them are in the army. They are good cultivators but not prosperous as a tribe, having suffered from the vicinity of the civil court and proximity to the city, with the idle habits, love of litigation and extravagance which it induces. The Sardars of Ruriala, Sardar Sahib Sardar Rajwant Singh, Zaildar, Honorary Magistrate and Vice-Chairman, District Board, grandson of the late Sardar Bahadur Sardar Man Singh, C.I.E., and his brother Sardar Harbans Singh, Deputy Superintendent of Police (Central Provinces), Honorary Captain Sher Singh, Retired of Ruriala, Sub.-Major Bhag Singh, retired of Ladhewala, Subedar Bal Singh, retired of Mariala are the most prominent members of his tribe, Sardar Jawand Singh, the Zaildar of Ladhewala, though still alive, has fallen on evil days.

Bhattis and leading families.

The Bhattis, who are of pure Rajput origin, hold a fairly large number of estates in the west portion of Hafizabad tahsil, including the two towns of Pindi Bhattian and Jalalpur. The history of their stout resistance to Ranjit Singh has been told in Chapter I-B. The branch known as Bhagsinke who hold many of the

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Bhattis, etc.

large Bar villages are probably descendants of Bar nomads who settled down in Sawan Mal's time, and being not yet weaned from their thievish and predatory habits they are indifferent cultivators. The rest of the tribe occupies mainly the villages towards the Chenab. They are fair cultivators, wanting in energy and backbone, but simple, honest, loyal and tractable. Marriage with the Bhattis is coveted by the other tribes. They give their daughters either to one another or only to Sayyads and Koreshis in marriage. It might be expected that a Rajput tribe, like the Bhattis, with historical tradition and proved loyalty, would have readily taken to military service, yet it is believed they do not contribute a single soldier to the army. The reason lies in their apathy and want of initiative. The tribal bond among them is very strong, and Mian Dost Mohammad, Zaildar of Pindi Bhattian, and Mian Murad Bakhsh, Zaildar, Honorary Magistrate and Ex-Chairman, District Board, of Jalalpur, whose services have lately been recognized by Government by the grant of the title of "Khan Sahib" are looked up to as their tribal chiefs. There is no man of note among Bhagsinkes now. The affinity which the Bhagsinkes claim with the Bhatti proper is repudiated by the Bhattis proper. Chaudhri Fateh Din, a retired Inspector of Schools, of Gujranwala, claims to be a Bhatti.

Tarars and leading families.

The Tarars, who are immigrants from Gujrat, hold 53 estates in the north and north-east of the Hafizabad tahsil in the vicinity of the Chenab. For Muhammadans they are fairly industrious, and in several cases one family with only a few members owns several estates; but with the exception of a few leading men of great wealth and extensive means, the others are a quarrelsome and criminal lot. Many of them have ruined fine properties by foolish and extravagant habits. They are strict Muhammadans and carry the traditional Muhammadan virtue, hospitality, to an absurd limit. The tribal bond amongst them is still strong. The leading families of Tarars are of Kaulo Tarar, Rasulpur and Vanike. Of the Kaulo family the late Hussain Khan spoiled a lot of his property by extravagant living. Mian Ata-Ullah, Zaildar, an Ex-Honorary Magistrate and Member of the Legislative Council though perhaps the largest landowner of the tract is much in debt.

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POPULATION.

Tarars.

The Rasulpur family is fairly well off. Mian Mohammad Nawaz, Zaildar, and his nephew Mian Raj Mohammad, Honorary Magistrate, are thrifty and good agriculturists.

Chaudhri Abdul Aziz, son of Fazal Elahi of Vanike, is now a Zaildar. His younger brother Chaudhri Bashir Ahmad was accepted as an Extra Assistant Commissioner, for the services of his father. Chaudhri Khushi Mohammad, an uncle of the Zaildar of Vanike, is a member of the District Board and takes a special interest in agriculture.

Lodikes.

The Lodikes, a branch of the Kharrals, own 42 villages in the centre and north side of the Bar in the Hafizabad tahsil, and are probably of Rajput origin. They appear to have migrated to this district from Montgomery two centuries ago. They are all Muhammadans, and hitherto have been notorious as first-rate cattle thieves, lazy and bad cultivators : but they are developing industrious habits and some make good zamindars. As a tribe they are rather unruly and democratic, and there are no men of much influence amongst them.

Gurayas.

The Gurayas own 21 villages to the south-west of Gujranwala city and 9 near Pindi Bhattian in the Hafizabad tahsil. They are mainly Muhammadans and Sikhs. "Kukas" being numerous among them. Few of them are in the army, and though they are devoted entirely to agriculture and were highly praised as cultivators by Captain Nisbet, they are not on the whole prosperous, and alienations by sale or mortgage have spread in most of their villages to an alarming extent.

Hanjras and Jags.

The Hanjras and Jags, though they originally held nearly the whole of the Hafizabad tahsil are now confined to scattered villages in that portion of the district. They are generally industrious, but stupid and unenterprising, and on the whole by no means prosperous. The Hanjras also own eight villages in the Gujranwala tahsil. They are the oldest tribe in the district. Many of the ruins of what must once have been populous and prosperous towns are by tradition identified with the era of their ascendancy. Their present scattered and forlorn condition is attributed, as in the case of the Jews, to the curse of Providence brought down upon them by an angry saint whose temporal wants they refused to minister to.

Mans and leading families.

The Mans own six villages in the Gujranwala tahsil. They are one of the three oldest Jat tribes in the Punjab

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Mans, etc.

and claim to have been Rajputs, inhabiting the country about Delhi. The village of Man in this district was founded by Lada, who left Delhi in a year of drought, and his descendants added other villages. Though numerically small, some families of this tribe played a very large part in the history of the Punjab under Sikh rule, when the saying that the Man Sardars were "handsome, gallant and true" passed into a bye-word. Unfortunately, the present members of the family have done little to maintain this high reputation; and with a few exceptions have ruined or are rapidly ruining themselves by dissipation and extravagance. They have also extensive properties and *jagirs* in Sialkot and Amritsar. The man of note amongst them is Sardar Mangal Singh, Zaildar, Honorary Magistrate and Member of Legislative Council of Kot Shera who is one of the biggest landowner of the District and is son-in-law of Sir Sunder Singh, Majithia, Ex-Revenue Member of the Punjab Government. A full account of the family will be found in Massy's Punjab Chiefs. Also see Part I-B.

Dhotars and Sekhus and leading families.

The Dhotars and Sekhus between them occupy 24 villages, in the Gujranwala tahsil, and the Dhotars own four in Hafizabad, chiefly in the vicinity of Baddoke and Nokhar. They are, for the most part, Hindu and Muhammadan Jats, Sikhs being rare. Few of them are in military service. They hold some of the most fertile villages in the tahsil, *viz.*, Jhallan, Nokhar and Udhowali, famous for the excellence of its sugarcane, and are careful plodding cultivators, though wanting in energy and intelligence. Hence many of their villages are very heavily encumbered. They are rather looked down upon by the other Jat tribes, who are averse to giving their daughters to them in marriage. Hence a Dhotar has to look for a wife among the Sekhus and *vice versa*. Marriage within the tribe, even among Muhammadans, is very uncommon, showing the strength of their Hindu traditions. Probably, owing to the difficulty they have in getting wives, some of them do not marry at all, and many die childless. The only man of any influence among them is Mahant Ganga Dass, Zaildar, Thabal.

Sansis and leading families.

The Sansis are notable as being the tribe from which the family of the Maharaja Ranjit Singh and the well-known Sandhanwala house sprang. They held originally

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Sansis, etc.

14 villages around the city and the city itself, but things have gone badly with them on all sides, and only eight villages, and these very heavily encumbered, are now left, the rest having been bought up by the Eminabad Dewans or capitalists of the city. Whatever their merits as a fighting race may once have been, they seem to have entirely lost them, and at present they contribute hardly a single man to the army. As agriculturists they are a hopeless failure. Chaudhri Mul Raj was the only man of prominence in the tribe but his son has no influence and has disposed of practically all of his property.

Non-Jat tribes: Brahmins.

Brahmins hold seven villages in the Gujranwala and six in the Hafizabad tahsils. These have been derived by gift from their ancient Jat owners, or grant from the Government of the day.

Khatris and leading families.

The Khatris in this district are an important class even as landowners, holding 40 villages in Gujranwala, 6 in Wazirabad and 16 in Hafizabad. In the Gujranwala tahsil the Dewans of Eminabad, so closely identified with the administration of Jammu and Kashmir, hold 22 estates. The ownership of this class in nearly all cases dates from British rule, and very few of the villages they now hold were founded by them. Most of the Khatri estates in the Hafizabad tahsil were gifts from Sawan Mal who was nearly allied by marriage to the Kapurs of Hafizabad, and lost no opportunity of advancing their interests. In other cases accident, purchase and their willingness to engage for the revenue when the Jat owners deserted or refused to accept revenue responsibility are the origin of their rights. It has to be borne in mind that the Khatris of this district are not, as elsewhere solely devoted to commercial pursuit or to service under Government in the Civil Department. Many of them are Sikhs, and under Sikh rule they played a large part in public affairs, both civil and military. The most successful Sikh administrator, Dewan Sawan Mal of Akalgarh, and the most famous Sikh General, Sardar Hari Singh, Nalwa, were Khatris of this district, and numbers of others might be mentioned who won renown both as soldiers and as governors. Hence many of the Khatri families, *e.g.*, the Sardars of Butala, the Dewans of Eminabad, the Kapurs of Hafizabad, the Dewans of Wazirabad and Sohdra, the Chachhi

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Khatris, etc.

Sardars, have strong military tradition and a hereditary capacity for administration. The wonderful facility which the Khatri has of adapting himself to his environment has brought them to the front rather in the civil than the military line under British rule. They are not bad zamindars; they cultivate little themselves, and with some exceptions are not harsh to their tenants. The estate of Dewan Gobind Sahai is now held by Devani Vidaya Vatti, widow of Dewan Badri Nath, and a daughter of Rai Bahadur Ram Saran Dass, C.I.E., of Lahore. Dewan Brij Lal is an Honorary Magistrate. His property together with that of his brother Dewan Daulat Ram has recently been taken under the management of the Court of Wards. Dewan Dhanpat Rai is a Jagirdar in Kashmir State. Dewan Bahadur Amar Nath Nanda of Eminabad is a retired Superintending Engineering of the Rural Sanitary Board who is the largest Khatri landowner, holding six or seven estates.

From the Akalgarh family Dewan Mehr Chand is a leading lawyer in Lahore. He is also a Divisional Darbari. Dewan Baij Nath is President of the Akalgarh Small Town Committee. There are also Lieutenant-Colonel Ram Nath, Chopra, I.M.S., officiating Director of Tropical Medical College, Calcutta, Dewan Ram Nath, a Meteorologist to Punjab Government, Dewan Baij Nath, Superintendent, Meteorological Department, Government of India, Dewan Hans Raj, a Tahsildar and Dewan Bal Krishan a Provincial Darbari. There is no man from this family now in the Military Department. The Nalwa family is now represented by Sardar Balwant Singh, Bar-at-Law, who is a Zaildar and senior Extra Assistant Commissioner. His brother Major Iqbal Singh, I.M.S., is Superintendent of a Jail in Burma. Sardar Bakhshish Singh, his younger brother, is an Honorary Magistrate at Gujranwala. The Butala family is represented by Sardar Jagjit Singh and Sardar Bakhshish Singh, Sardar Budh Singh, Butalia is an Honorary Magistrate, 1st class, and Sub-Judge. From the Dugal family of Wazirabad Dewan Badri Dass is an Honorary Magistrate and Lt.-Col. D. H. Rai, I.M.S., is officiating as Inspector-General of Civil Hospitals, Punjab. Of the Kapurs of Hafizabad Dewan Narsingh Dass is a Zaildar, Dewan Hari Kishan, an Honorary Magistrate. Rai Bahadur Captain Dr. Mahraj Kishan, Kapur,

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Khatris and leading families.

a leading medical practitioner at Lahore. His son, Lieut. Balraj Kishan Kapur is in the Indian Army and now in the Political Department. Sardar Parkash Chandar Bir Singh is now the head of Chhachhi family of Wazirabad. Sardar Moti Singh, Retired Rasaldar, is another member of this family. The Dewans of Sohdra have now lost their importance. There are certain other Khatri families of note who have by the services of their members earned a good position. Sardar Bahadur Honorary Captain Sant Singh, O.B.I., is a retired Indian officer. He comes of the Chimni family and is an Honorary Magistrate and Sub-Registrar and his son Balwant Singh is a Captain in the Army. Rai Bahadur Barkat Ram, Malhotra, M.B.E., is a leading man. He is an Honorary Extra Assistant Commissioner and was Honorary Sub-Registrar, Vice-President of the District Board, but he lives in retirement owing to bad health. His son, the late Major R. C. Malhotra, O.B.E., I.M.S., was Director of Public Health. Sardar Bahadur Sundar Singh, M.B.E., Advocate, a Khatri gentleman of Gujranwala, did good work during the great war. Of the Soni family of Garjakh Sardar Dewindar Singh, Bar.-at-Law, was an Extra Assistant Commissioner, who has since retired. From amongst the Marwahas of Wazirabad, Lala Dewan Chand and Sardar Gopal Singh are Extra Assistant Commissioners, Sardar Ragbhir Singh a member of the Bostani family of Ramnagar is also an Extra Assistant Commissioner. Mr. Labh Singh, Bar.-at-Law, Member of the Legislative Council and an ex-Chairman of the Municipal Committee is also a Khatri. The Madhok and Vigs of Gujranwala are also important, Lala Amar Nath, Madhok, is an officiating Civil Surgeon and Lala Sardari Lal is a Deputy Superintendent of Police and his brother Sikandar Lal Vig is a Jagirdar, etc. and Honorary Magistrate, of Gujranwala.

In the census of 1931 the Khatris numbered 28,039 and the Aroras 34,917. Of the Aroras of the District Dr. Sir Gokul Chand, Kt. (of Badhoke Ghosian) is the present Minister for Local Self-Government, Punjab.

Labanas.

Labanas own 7 villages all in the Kalar Circle of Gujranwala tahsil. They are all Sikhs and are freely recruited. In this district they are agriculturists, hardworking, and persistent, quarrelsome and acquisitive. In some villages they have a bad reputation as

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Bajwas.

thieves. Subedar Ganda Singh, retired, of Wando is a man of note from amongst them.

Bajwas own 6 villages in the Kalar Circles all transferred from Sialkot district. They claim to be descended from Ram Chandar of the Surajbansi line, and are good cultivators. They have a military record.

Ghumman.

The Ghumman Jats own 7 villages in Gujranwala and a few in Wazirabad tahsil. They are an offshoot of the Janjua Rajputs and so claim descent from Raja Dalip of Delhi. They intermarry with all the leading Jats, with the exception of Mans. They have a few peculiar wedding customs such as the worship of an idol made of grass tied up with red cloth, and the pouring of water on a lamb's head. They are good agriculturists.

Dhillo and Basra and leading families.

From amongst Dhillos Khan Sahib Chaudhri Ghulam Mustafa is a senior Extra Assistant Commissioner and Chaudhri Faiz Ali a Basra is a Zaildar, Jagirdar and an Honorary Magistrate.

Kashmiris.

The Kashmiris number 23,311 in the district. They have always been tabulated as a caste though they are really a separate people. The Kashmiris of Gujranwala are by far the most important tribe of the district. They are non-agriculturists but are prominent as traders, etc. Some of the Kashmiris have held and are still holding responsible offices under Government. Khan Bahadur Haji Rahim Bakhsh retired as District and Sessions Judge, Mr. Ata Mohammad, President of the Municipal Committee, Gujranwala, is an Ex-Public Prosecutor. His brother Khan Bahadur Shaikh Din Mohammad who has been an elected member of the Punjab Legislative Council, and a leading lawyer has acted as Judge of the High Court. He is Assistant Legal Remembrancer to Government, Punjab, and has recently been appointed to work as a member of the Dilimitation Committee in connection with the coming Reforms. Khan Bahadur Mir Karim Bakhsh, a Kashmiri, is Director of Public Instruction in the North-West Frontier Province. Mian Mohammad Afzal, a younger brother of Mr. Ata Mohammad, is an Extra Assistant Conservator in the Forest Department.

Mr. Drew described the Kashmiri as "large made and robust and of a really fine cast of features" and ranked

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Kashmiris.

them as "the finest race on the whole of the continent of *India*." But Sir Drenzil Ibbetson described them in other terms. A good account of them will be found in Drews' "Jummu and Kashmir."

The Kashmiris of Gujranwala have also produced good *Pahlwans* (wrestlers). Rahim Sultani who is now 72 years old has a good record and is known as *Rustam-i-Hind*. He has recently been made a District Durbari.

Shaikhs and leading families.

Shaikhs though few in number have produced men like Khawaja Siraj-ud-Din, Retired Deputy Commissioner, Shaikh Abdul Rahim, I.C.S., District and Sessions Judge, Shaikh Mohammad Ikram, I.C.S., and Deputy Collector, Bombay Presidency, M. Hadi Hussain, I.C.S., Shaikh Abdul Rahim, Extra Assistant Commissioner and Shaikh Mohammad Shariff, Inspector of Schools.

Sayyads.

The Sayyads hold in all 28 villages. Most of these are in the Bar where they received gifts of waste land from the Bhatti or Jat tribes; like all Sayyads they are bad zamindars, generally at strife with one another, very prodigal, and always deeply in debt.

Primogeniture.

The rule of succession by a single heir has been declared under the Descent of Jagirs Act to apply to the Jagir of Risaldar-Major Man Singh, Rai Mul Singh, Rai Mul Singh Sub-assignment, Sardar Arjan Singh, Sardar Narindar Singh of Atariwala in the villages of Kot Bare Khan, Theri Sansi, Chak Khizar, Dhulla, Tirighri, Killa Jhanda, Karotana, Khhokhhar Bhudho, Gujranwala, Gope Rai, Machhranwali, Pandopur, Chak Joya, Machike, Bhurri, Tatleali, Kangriali, Kotli Mallian, Khhangora, Kotli Gul Mohammad, Mari Thakran, Kotli Arura, Chak Chohar Madan Chak and Chak Chaudhri (*vide* Punjab Government notification Nos. 38-39 of 7th February, 1903, 81-82 of 2nd June, 1903, 127-128 of 11th September, 1903, 31-32 of 2nd March, 1906 and 48-49 of 15th August, 1911, all of whom have now died. The Jagir now stands in the names of Sardar Sahib Sardar Rajwant Singh, B. Partab Singh, Sardar Sahib Balwant Singh, Sardar Baldev-Indar Singh, Sardar Balwant Singh, and Sardar Jagir Singh.

General statistics and distribution of religions.

Table No. 16 in Part B shows the number in each tahsil and in the whole district who follow each religion, as ascertained in the census of 1931, and Table No. 7

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General statistics and distribution of religions.

gives similar figures for towns. Table No. XVI of the report of that census gives further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindus are discussed in Section 2, Chapter XI of the Census Report. The proportion of the three principal Muhammadan sects in every 1,000 of the Muhammadan population is shown in the margin. The sects of the Christian population are given in Table XVI, Part II of the Census Report. The Chief sects among Christians in the district are the American United Presbyterians, the Church of England, the Roman Catholic and the Presbyterian Church of Scotland. A description of the great religions of the Punjab and their principal sects will be found in Chapter XI of the Census Report. The religious practice and belief of the district present no special peculiarities. The distribution of religions by tahsils can be gathered from the figures of Table No. 16; and regarding the population, as a whole, no more detailed information as to locality is available. But it may be said broadly that, excluding the mercantile classes and their priests, who are of course scattered all over the district and most numerous in the towns, the Hindus and Sikhs are found in the south and east in tahsil Gujranwala and the adjoining tract of Hafizabad and the Muhammadans in the north and west. This is principally a Muhammadan district, 71 per cent. of the population following the Muhammadan religion. Most of them are Sunnis. A few of the Sayyads and members of other tribes connected with them, however, belong to the Shiah Sect.

Religion.	Distribution per 10,000.
Hindu ..	1,260
Sikh ..	972
Jain ..	15
Muhammadan ..	7,082
Christian ..	671

Sect.	Distribution per 1,000.
Sunnis ..	952
Ahl-i-Hadis ..	17
Ahmadi ..	4
Shiahs ..	22

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POPULATION.

General statistics and distribution of religions.

The agricultural classes and the village menials are either Muhammadan or Sikh, the Hindu belonging almost wholly to the mercantile classes, who, however, own much land.

The Hindus of the district, are for the most part Aroras, and are commonly known as Kirars (a term which now, it seems, carries contempt). The Hindus have the following five groups and sects marked under each :—

1. Old sects—
   (a) Orthodox Hindus. Sanatan Dharm.
   (b) Religions orders—
   Bairagi.
   Udasi.
   Faqir.
   Sanyasi.
   Jogi.
   Gorakh Panthi.
   (c) Saint worshippers—
   Dadu Panthi.
   Namabansi.
2. Reformers—
   Arya, Brahmo, Dev Dharm, Nanak Panthi and Radhaswami.
3. Miscellaneous (castes returned as sects) Sansi.
4. Sects of Low castes—
   Balmiki, Lal Begi, Ram Dasia and Bala Shahi.
5. Sects analogous to other Religions—
   Jain, Budhist, Namdhari, Keshdari, Ad-Dharm.

The greater portion of the population of the Hindus is Sanatan Dharmi.

The bulk of the Sikh population is "Kesdhari." There is, however, a small per cent. of the Sikh population made up of "Sects analogous to other religions" or "Miscellaneous Sects" such as Gobind Singh, Kuka Namdhari, Mazhabi, Nihang, Nanak Panthi, Pat-Khalsa and Udasi.

Ecclesiastical and Christian Missions.

There is an Anglican Church at Gujranwala but no resident Chaplain. The Chaplain of Sialkot

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POPULATION.

Ecclesiastical and Christian Missions.

visits Gujranwala for services, usually once a month. There are several cemeteries, which with the church, are in charge of the Deputy Commissioner.

The American United Presbyterian Mission has its headquarters at Gujranwala. The Scotch Mission of the Church of Scotland at Wazirabad, and a Roman Catholic Mission at Gujranwala (Garjakh). These are referred to in Chapter IV under these places.

Shrines and fairs.

There are now very few religious fairs in the District. The fairs of Eminabad, Dhaunkal, Badoki and Ramnagar have been referred to in Chapter IV. The fairs of Mari Lachhman and Kotli Perian have much deterriorated. The people attending do not exceed a few hundred in number and they are local men.

The fairs at Jalalpur and at Pindi Bhattian are of "the company of pilgrims" called the "*Sang*" going towards *Nigaha*, the last resort of *Sakhi Sarwar*. A similar *sang* passes through Hafizabad and *Mubar*, a village close to Kaleke Mandi. The encampment of a *sang* is called a *chauki*. After stopping for a night the *sang* moves to the next station. Pindi Bhattian is the meeting place of the various bodies of pilgrims on their way to the shrine of Sakhi Sarwar in the Dera Ghazi Khan district.

The only other shrine of note is that of Khangah Shah Rahman at Bhiri Shah Rahman in the Gujranwala tahsil. Shah Rahman was a disciple of Shaikh Haji Mohammad better known as *Nausha Sahib*, the founder of *Naushahi* Sub-order of Qadria, whose tomb is at Chhani Sahnpal on the Chenab opposite Ramnagar. Shah Rahman was a *Chhimba* (cloth printer or washerman). When he lived exactly is not known but it is generally believed that it was some time in the days of Aurangzeb. An annual fair is held on the 9th of Jeth. It is managed by the District Board. The number gathering varies between ten and twelve thousand.

An annual cattle fair is held at Hafizabad in the month of April. The District Board organizes it. The number gathering amounts to about 12,000 persons.

At *Basakhi* a fair is held at Wazirabad and is well attended by the Zamindars of the tahsil and from Gujrat and other districts. The gathering is nearly equal to that at the Eminabad fair.

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POPULATION.
Superstitions.

The old or minor superstitions are dying out gradually. The following superstitions still exist in one form or other in the district.

Illness, &c., of infants.

Among the masses, most diseases of children are ascribed primarily to the effect of the evil eye or the influence of some evil spirit. Spiritual remedies are, therefore, sought before resorting to medical treatment. Infantile pheumonia is widely believed to be due to the child's being possessed by some evil spirit of the crematorium, which can be driven away only by a spell (known chiefly to sweepers, chamars, fakirs and sadhus).

One of the antidotes for the effects of the evil eye is to take three or seven chillies, wave them round the head of the child and throw them into the fire. If the chillies produce the usual pungent smell, the suspicion about the evil eye is unfounded, but if they give no smell whatever, the diagnosis is confirmed. Amulets, the claws of the tiger, bear or the owl, or other similar articles are hung round the child's neck on a black thread, to ward off evil influences and a black mark is usually made on the forehead every morning for the same purpose. Numerous other devices are adopted to protect the children against evil influences.

Sneezing is generally considered conducive to health but, if frequent, it is taken as the prognosis of some ailment, such as cold, fever, etc. When sneezing is accompanied by fever it is generally followed by small-pox, measles, etc. Frequent sneezing is also sometimes attributed to the evil eye, and if the child sneezes just before sucking, it is considered ominous for the maternal uncle.

Grinding of teeth augurs some calamity to the parents or illness of the child. The remedy employed to stop the grinding of teeth, is to put in the mouth of the child, while he or she is asleep, some dust or sand usually taken from under the hinge of a door. A feather of the blue Jay is sometimes tied round the neck or suspended from the ear of the child. Passing a child through the strings at the foot of a charpoy (*dawan*) is also supposed to cure him of the habit.

Hiccough is taken as a mark of good appitite and sound health.

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POPULATION.

Illness, etc., of infants.

A child born with a tooth or two is considered unlucky for its parents and they are sometimes broken immediately after birth. On the other hand *danton samet paida hua hai* (born with his teeth cut) when used of a child, means that he is very precocious.

The usual time of teething is supposed to be not less than five months after birth. A child cutting his teeth in the third month is unlucky for any sisters that may follow him. If he cuts them in the fourth month it is injurious to the mother, and if in the fifth, he is dangerous for the grandmother.

An infant must not be lifted above one's head until he is 6 months old, otherwise he gets diarrhœa. If he is pulled up by the wrists, he begins to suffer from sore eyes.

A son following three girls is called *Trikhal*, and is considered to be unlucky for the parents. The following are the devices resorted to for averting the evil:—(1) Immediately after his birth a hue and cry is raised outside the house saying "*Trikhal di duhai*" (save us O *Trikhal*). (2) The centre of a bronze plate is broken and all but the rim removed. The baby is then passed through this rim. (3) An opening is made in the roof of the room where the birth takes place and the baby is pulled out of it. (4) Oil is poured on one of the roof gutters (*parnala*). (5) A musal (large wooden pestle) is thrown on the roof. (6) The baby is passed under the door sill. (7) Water is poured on his head through a sieve.

All these devices seem to be intended to mark the occasion as uncommon so as to take the inauspicious birth out of the category of ordinary occurrences.

There are other superstitions of a similar nature and numerous little marks or signs are interpreted as ominous. For instance, a boy or a girl with a *Nagan* (a mark or a circle of hair shaped like a snake) on the forehead or back is considered destructive to the mother-in-law, and so is a girl with dimpled cheeks. If the soles of a girl's feet do not lie flat on the ground, she is sure to see her husband dead, and a child who is born feet forward is unlucky for the mother. In the last mentioned case the explanation is simple, for the risk of complications in reversed birth is naturally great.

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Illness, etc., of infants.

The conviction of masses in the efficiency of prayer worship and charms in nulliying the evil effects of such ill omens, was so deep-rooted that for every one of the cases an antidote was always forthcoming as in the case of Trikhals, and consequently the necessity of putting an unlucky child out of the way seldom arose. Such beliefs are, however, now fading away.

The anxiety to keep off evil influences is not absent from marriage ceremonies and the custom of cutting the *jandi* (*Prosopis specigera*) tree by the bridegroom on his way to the bride's house, during the marriage procession, which is often said to represent the destruction of enemies, is probably meant to drive away the evil spirit (*Bhut*), etc., who are supposed to live chiefly on this tree. The custom of wearing an iron ring, the tying of an iron ring in the *Kangna* and *Baddhi* or keeping a knife or stick about the bridegroom's person from the commencement of the marriage procession till his return home by the Hindus and sometimes by the Muhammadans as well, is also mainly a precaution against the interference of the evil spirits.

Food.

The people usually eat three meals a day, *viz.* *Chhahwela*, *Bhattiwela* and *Rat-di-roti*. The zamindar and those who help him in the work of the farm have a light meal as soon as they rise in the morning. This is called *Chhahwela*. He then goes to his work, and his wife or one of his children brings him a good breakfast of home-made cakes and butter-milk at mid-day when he and his cattle have done from three to five hours work. This is known as *Bhattiwela*. He eats the food in the open and takes a rest. He starts work again early or late in the afternoon as necessity requires, and returns home at sun-down. He then eats the heaviest meal of the day, takes milk and retires to rest early. The *huqqa* is resorted to, by those who smoke, at all hours of the day. The usual staple food is the wheaten cake, but other things are also used at different times. During April and May *sattu*, barley grain parched or ground before it is fully ripe, is used as food. It is soaked in salted water, butter-milk or a *sherbet* made from *molasses*. The early breakfast (*Chhahwela*) consists of unleavened bread (*chappati*) with butter-milk, if that is available. The heavy breakfast (*Bhattewela*) consists

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POPULATION.

Food.

of wheaten cake or *missi roti*, cakes made of wheat and gram or mixed barley and *massar*. This is flavoured with salt and chillies, and is washed down with butter-milk (*lassi*). The night meal consists of *dal*, vegetables and wheaten *chappatis* and often a dish of rice also or more, rarely *sattu*. The same food is used in June and July except that *sattu* is little used and *achar amba*, young mangoes chopped up, in some places take the place of dal. In August and September the cakes are sometimes made of wheat, barley or gram flavoured with onions. In October and November the usual articles of food are rice and wheat cake. Roasted maize cobs are also eaten at this season. During December, January, and the early part of February, when the weather is coldest, the favourite food is *kichri*, mixed rice and dal. By March grain is becoming scarce and unless a zamindar is thoroughly solvent he finds it hard to purchase grain from the dealers on credit. The *Jats* call this the "thirteenth" month, as the people have to eat what they can get.

Meat is scarcely eaten in the villages. But in the towns and especially by the wealthier people meat is eaten, with a greater variety of vegetables. In the cold weather each family cooks its own meals, but in the hot weather the dough after being kneaded is cooked by a *machhan* at a village oven.

The amount of food daily eaten by each person varies naturally with the age and sex of the person and with the season of the year, but it is possible to form a rough estimate. The people themselves say that taking small and big, male and female together, a zamindar consumes 24 seers of grain per mensem which makes the consumption of five 3 maunds a month.

Appearance and physique.

The people of the district are generally about 5 feet, 6 inches in height, though there are some over 6 feet in height. They have a wheat brown completion, dark brown eyes, a moderate size nose, and good features, the body is well built, and the chest, arms and legs well developed. The physique is thus generally good. In the Hafizabad tahsil the men are taller and better built.

Tattooing.

Very little is now done.

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POPULATION.
Occupations.

Table 17 in Volume B gives detail of occupations registered at the last census. The most important figures are noted below :—

Number in Census Report.	Occupation.	Actual workers.		Dependants.
		Males.	Females.	Both Sexes.
1	Pasture and agriculture ..	101,325	1,535	15,419
2	Fishing and hunting ..	104	..	4
5	Textiles	10,679	1,457	1,510
6	Hides, skin and hard material	134	..	5
7	Wood	6,027	142	363
8	Metals	3,181	5	228
9	Ceramics	4,525	101	342
10	Chemical products	997	15	56
11	Food Industries	1,159	86	134
12	Industries of dress and the toilets..	13,673	1,157	696
14	Building Industries	950	7	20
17	Miscellaneous and undefined industries.	7,592	4,895	565
19	Transport by water	994	..	7
20	Transport by road	5,562	11	146
21	Transport by rail	1,504	3	3
22	Post Office, Telegraph	223	..	..
23	Banks, establishment of credit exchange and industries.	1,483	45	45
24	Brokerage commission and export ..	223	..	..
25	Trade in textiles	1,708	4	14
26	Trade in skins, leather and furs ..	770	1	6
28	Trade in metals	180	29	..
29	Trade in pottery, bricks and tiles ..	182	..	..
31	Hotels, cafes, restaurants, etc. ..	480	2	7
32	Other trade in foodstuffs ..	4,232	400	342

Number in Census Report.	Occupation.	Actual workers.		Dependants.
		Males.	Females.	Both Sexes.
36	Trade in means of transport ..	282	..	13
37	Trade in fuel	114	61	..
39	Trade of other sorts	10,313	130	730
43	Police	1,299	..	13
44	Public administration ..	1,696	7	2
45	Religion	3,331	80	52
46	Law	464	..	1
47	Medicine	608	222	37
48	Instruction	932	194	4
49	Letters, Arts and Sciences (other than 44).	679	50	21
50	Persons living on their income ..	489	53	6
51	Domestic service	7,811	1,264	394
52	General terms which do not indicate a definite occupation.	7,952	1,005	91
53	Inmates of Jails, Asylums and Alms houses.	348	..	..
54	Beggars	6,334	849	419

The major portion of the population of the district depends on agriculture. The proportion of land-owning and cultivating classes is thus very large. Next in importance comes industries of the dress and toilet, textiles and miscellaneous undefined industries. The larger number of persons depending on religion, *viz.*, Pirs, Mullans, Brahmins and a larger proportion of Beggars, is a noticeable feature and responsible for much of the poverty of the ignorant people, who are superstitious, etc., and have to meet their demands to escape the consequences threatened.

The larger zamindars, with a few exceptions, lead a more or less lazy life, much of which is spent lying down and being massaged by servants, etc. An occasional visit to the fields or wells in the morning

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POPULATION.

Occupations.

finishes the arduous part of their duty. The time between breakfast and dinner is usually spent in chatting (mostly with menial servants) lying down or playing some indoor game like chess or cards. The ordinary zamindar has his day very full. Where he has a well or canal irrigation he has to keep up during part of the night if his turn of irrigation comes by night. Otherwise he gets up early in the morning about 4 o'clock in the summer and 5 or 6 in the winter, and begins to plough his fields or attend to the agricultural work of the season. The breakfast is taken out to the fields by the wife at about 9 or 10 o'clock; and when he has done some work after breakfast, he lets his bullocks loose or ties them up, as may be necessary, and takes a little rest at midday, usually having a *siesta* under the shade of the nearest tree. As soon in the afternoon as it is cool enough to start work, he is up and doing again. He returns home in the evening, generally with a bundle of grass for the cattle, has his evening meal and goes to sleep. During harvest time the zamindar has a very busy time of it. Harvesting operations start early in the morning, and all available hands in the house go out to assist the cultivator. With the exception of a short rest at midday or *hukka smoking* at intervals, work goes on from morning till evening. The ordinary zamindar has no chess or other indoor game. Spare time is spent in chatting and smoking.

The peasant women have equally if not a more, laborious routine to attend to. They get up long before sunrise, grind corn for the day's use where there is no ***kharas*** and churn milk before sunrise. The cow has then to be milked, water has to be brought from the well, canal or creek and then the breakfast has to be cooked. The wife then takes the food out to her husband in the fields. On her return, she attends to miscellaneous household duties, such as spinning cotton thread, ginning cotton, sewing, mending clothes and looking after the children. In the afternoon she fetches more water and cooks the evening meal. At harvest time the peasant women also go out to the field and help in sickling the crops. The ordinary Arora opens his shop in the morning after a wash, and sits there the whole day long or till after sunset, having his breakfast brought there, or going home for breakfast for a short while.

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POPULATION.

Division of time.

The day and night are divided into eight *pahars* of three hours each, but there are no means for the exact indication of the commencement and termination of each *pahar*. The Persian wheels on wells and the *Warabandi* for irrigation from canals are worked by *pahars*, each co-sharer having the exclusive use of the well or the watercourse in case of canal irrigation for so many *pahars* every day. The zamindars go by the sun during the day, and by the moon or stars during the night. The division is good enough for all practical purposes, but cannot of course be exact. The names for the different times of the day are :—

Sarghivela ..	Early morning about 3 to 4 A.M. in summer and 4 or 5 A.M. in winter, when the early meal is taken during the fast in Ramzan.
Dhammivela-Namaz-vela.	Dawn—time of morning prayer—just before sunrise.
Fazir	Morning—after sunrise.
Chhahvela ..	About 7 A.M., when the zamindar takes his early meal before commencing the day's work.
Bhattevela ..	About 11 A.M. breakfast time.
Dupahar ..	Midday.
Peshi	Early afternoon 2 to 3 P.M.
Digar	Late afternoon about two hours or so before sunset.
Sham	Sunset.
Maghrib (Nimashan)	Just after sunset twilight.
Khuftan (Sota) ..	Time to go to bed—about 10 P.M.
Addhi Rat ..	Midnight.

Nikki Peshi and Dhalli Peshi and Nikki Digar and Dhalli Digar are terms used to signify further sub-divisions of the afternoon.

Dress.

The dress of the peasant and of all villagers is simple. It consists of *pagri* or *safa*, a *chadar* thrown loosely over the shoulders, a *kurta*, *jhaga* or shirt and *tahmat*, *lacha* or *langota* which is a sheet of varying lengths tied round the waist and hanging like a long skirt. A pair of rough shoes completes his outfit. The *tahmat*

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Dress.

differs from the *lacha* in being of one colour without a border while the *lacha* is variegated and has a border. The *langota* is narrower and is used for working purposes or for sleeping. It forms the only garment worn when asleep. The Sikh wears the short drawers enjoined by his religion and a *tahmat* over them. These garments except the *pagri* are generally made of *khaddar,* the rough cotton cloth woven by the village weavers with yarn spun by the zamindars women-folk. The weaver gets Re. 1 for every 24 yards as a rule. The *lacha* is frequently of factory-made cloth. On gala occasions the zamindar wears finer cloth and sometimes dons a coloured waist-coat.

In winter the *chadar* is discarded for a *khes, dohar* or *dotahi,* which are thick cotton plaids, the *khes* having a coloured pattern, the *dotahi* a border and the *dohr* being plain.

Pyjamas or trousers are worn only by men in towns, or by others when they will not have to work. The Zaildars, Sufedposhes and airstocracy also wear a kind of frock-coat of different cloths and colours. Educated townspeople frequently wear European clothes. In the villages the dress of the women is very like that of the men. They tie the *tahmat* in the same way. The turban is replaced by a *bochhan,* a piece of cloth worn as a veil, over the head and upper part of the body. The women wear *pyjamas* occasionally, for instance on a journey. In the villages the woman's *tahmat* is usually blue, her *kurta* black and long and *bochhan* either white, or blue, or spotted or black. The Hindu women generally wear trousers. Their *kurta* is shorter than that of the Muhammadan. At night women frequently wear similar garments to those worn by day.

At fairs or other occasions of rejoicing bright coloured clothing is worn by both sexes. The people have instinctive good taste and in their dress effect most happy combinations of colour.

A girl wears the two front tresses of her hair plaited : a married woman wears her hair simply smoothed down her head.

The ornaments worn by the people in the villages are chiefly of silver, and usually of rough workmanship though often the design is good. The most common

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ornaments worn by the women are the anklet (*kari*), necklet (*hassi* or *hass*) with pendant (*lar*), nosering (*nath*) and other ornaments for the nose, *viz.*, the *bulak*, which is worn in the partition between the two nostrils, the *laung*, a dove-shaped ornament struck through the side of the nostril and the *tila*, a smaller ornament similarly worn on the other side of the nose: ornaments for the ears *viz.*, *vali*, a small earring, and *bundhe*, earring, worn by unmarried girls; ornaments for the forehead, *viz.*, the *dauni*, a broad ornament worn over the hair and the *tikka*, a round ornament, worn in the centre of the forehead; ornaments, for the arms, the *bohatta*, an armlet worn just below the shoulders generally by men, bracelet (*churi*) and bangles (*kera* or *kangan*), finger rings either plain (*challa*), broad (*vehr*) or ornamented (*mundri*) and amulets (*tawitri*), worn round the neck.

Men wear only a ring (*mundri*) sometimes with a seal on it, and an amulet (*tawiz*) on the arm or neck.

Dwelling and furniture.

The dwellings of the ordinary people throughout the district consists of one or more rooms (*kothas*) with a courtyard in front often common to several houses of the same family surrounded by a wall. All the walls are of blocks of clay dried in the sun, gradually piled up and then plastered. The roofs are flat and are made of wooden beams with smaller battens across them. The brushwood is laid across and earth on the top. The flat roofs are useful for drying grain and as sleeping places in the hot weather and occasionally for storing fodder. There are usually no chimneys or windows and the ordinary openings are only the door ways. As the result of the *Dehat Sudhar* movement ventilators or windows are now being provided. In the court-yard will be found a manger (*khurli*) for the cattle, a trough raised about 2 feet from the ground built of clay, and also sheds for the cattle built in the same way as the house but in a less complete fashion. As a rule the houses of peasants are built for them by the village carpenter and potter, who receive their food and tobacco as much as they can smoke in a day while work is going on and a present of a few rupees when the work is finished. Khatris and other non-proprietors pay at a fixed rate. The wealthier residents, whether proprietors in the land or not, build brick houses when they can afford it, and in that case windows and even chimneys will be made. Cooking is

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Dwelling and furniture.

usually done in a partly roofed shelter in a corner of the courtyard. The yard is by day usually crowded with bedsteads, spinning wheels (*charkhe*), cooking pots (*bhande*) and other articles used by the women, who spend most of their time there.

In the smaller villages the houses of different castes are all built together, but in the larger villages the lowest castes are segregated in separate hamlets at a little way from the main sight of the village or on the outskirts of the village. In well-irrigated tracts, when the wells are some way off from the village, separate small houses, with storeroom for grain and fodder and stall for cattle, are built close to the well, and are occupied by one or two of the male members of the family.

Inside the house there is very simple furniture: beds of a frame of wood laced with strong cords; a few stools (*pehri*); corn bins made of clay; a small handmill for grinding corn; possibly a wooden box for storing clothes and valuables. There will be spinning wheels (*charkha*) for the women: an instrument for cleaning cotton (*velni*), a small churn (*madhani*) and kitchen utensils including some cooking pots of iron, copper or earthenware, a sieve (*chhanni*) and a pestle and mortar (*dauri* or *hamam dasta*) in which to pound spices and condiments. The lamp is still in some cases, the chiragh or earthenware saucer, in which a wick floats in vegetable oil, but there is an increasing use of kerosine oil lamps, especially the hurricance lantern.

It is obvious speaking generally that the arrangements of village houses are not sanitary. Inner rooms have no ventilation. The cattle shed and the living rooms adjoin, but then no man objects to the smell of his own cattle. Drainage as a rule is nil, unless the village happens to be on a mound or slope. Refuse is simply carried away by hand and thrown on the refuse heaps and the nightsoil makes the surroundings of the average village dreadfully insanitary, and it is no wonder that disease spreads. Every village is usually surrounded by a *chhapar* which is another nuisance. Efforts are being made under the Dehat Sudhar movement to pave the streets and make drains to carry off

Education.

the water of hand pumps now in common use and provide pits for the storage of rubbish.

Material condition of the people.

See Chapter III, Section I.

See Chapter II, Section B.

Death ceremonies.

On the approach of death, passages of their sacred writings (*Gita*) are recited to a Hindu; to a Sikh, extracts from the Granth Sahib; and to a Muhammadan *verses* of the *Koran*. The dying person is lifted off the bed and put on the ground in the lowest room by the Hindus and some Sikhs. After death a Hindu's corpse is washed by the heir or near relations. A Muhammadan's corpse is washed by the *Mullah* for which he is paid. A Hindu's corpse is covered with three cloths. The family tailor makes these and receives some small present in return. The corpse is placed on a flat board (usually taken from *acharaj's* house) and carried to the burning ground by the relations. If the deceased was an old man all the menials march in front beating drums and singing to signify their joy that the deceased had lived so long. Half way to the burning ground the eldest son (who sits on *kirya*) pours water from an earthen pot all round the bier, and then breaks the pot by dashing it on the ground. This half way house is called *adhmarag*. At the burning ground one cloth is given to the *acharaj*, priest, and another cloth is given to the barber. Among *Jats* the upper and comparatively richer cloth is given to the *Mirasi*. The menials also receive small presents. The funeral pile is then fired by the eldest son. When the head is consumed the ceremony is considered at an end and all those present wash in the nearest water. Then they return to the house, and half way each person takes a blade of grass, breaks it in two and flings it over his head. This is called *Tinka Torna*. On the fourth day the bones (*phul*) are collected by the relations of the deceased and brought home in a vessel (*koja*). After the *Kiria* ceremony they are taken to *Hardwar* and thrown into the Ganges river. For the next ten days a lamp has to be kept constantly burning in the house. On the first day the people of the house are fed by their relations. On the fourth day all the relations assemble in the house, and sometimes give presents of money. But during all the days preceding the *kiria karm* the members of the household have to be accessible to visitors. On the tenth day the ceremony of *dusahrah* is held. The lamp

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Death ceremonies.

is extinguished by being flung into water. Brahmans on the eleventh day and other Hindus on the thirteenth pay the *acharaj*, priest, his dues (*kiria karm*) which are always heavy. On this day the heir assumes a clean *pagri*. This is usually given by the father-in-law when the boy is married or by maternal uncles if otherwise. On the seventeenth day then the *pandits* receive their dues, and the relations are summoned: On this day also the heir has to distribute sufficient food for one man for a year (*neti*). This is divided among the Brahmins. On the first anniversary (*warhina*) and the fourth anniversary (*chauwarhi*), the family priest again receives the same presents as he did on the thirteenth day. These ceremonies follow the death of an adult. No special ceremonies are necessary for a child. Young children, however, are buried or cast into a stream.

The customs for the Sikhs are generally the same except that no *kiria karm* is observed and the bones are thrown in any river.

The Muhammadans bury their dead according to their own religious rites. After it has been washed by the *mullah*, the corpse is clothed in a funeral dress, a *chadar* and a *kafni*. From the winding sheet the *mullah* tears off enough to make a prayer carpet (*Jai-i-namaz*) at the graveyard. In the rest the body is wrapped, being tied in three places and is then placed on a bed. The service is read by the *mullah*, and others assembled in the graveyard, the body on the bed being placed with its head to the north and its face towards Mecca. The body is carried to the grave by the near relations. The grave is dug with a recess (*sami*) along the western side in which the body is placed in the position described above. The recess is closed with bricks leaning over the corpse so that no earth may rest on it. At the grave the *mullah* receives a gift and sweetmeats are distributed to the poor; but on the day of death the family and relations do not cook food in their own house. On that day and till the third day food is brought to them by relations. On the third day the *kul* is read, and visits of condolence are paid.

Amusements.

The principal amusements resorted to, more particularly among the agricultural classes, are wrestling, dancing (*bhangra*) at harvest time and throwing the log. These are kept up as atheletic exercises and are much

CHAPTER I-C. POPULATION. Amusements.

encouraged among the Jats. Wrestling (*kushti*) is very common at all fairs and gatherings. It is indulged in by the zamindars themselves as well as by professionals from the towns. The farmers are keen on showing feats of strength, the favourite form of which is throwing the log (*mugdar*). In some parts of the district the Jats vie with each other in weightlifting (a stout stick with heavy weight, at either end, *dang uthana*) or in carrying heavy weights on the back (*magra chukna*). Indian clubs (*mungli*) are also swung. The most common games are *kaudi* a modification of "French or English," and *parkaudi* or *saunchi*, when one man is pursued by two others who try to catch and throw him, he beating the others with the palms of his hands. Another game is *bini pakarna*, when one man clasps the left hand of another with both of his own hands, and the other has to remove one of them with his right hand. *Mite* is a variation of the English game of "Hide-and-Seek." The younger lads play "*Shah Shatapu*" or "*Hop-scotch*." played on a somewhat elaborate diagram traced on the ground. There are as many as twelve compartments in the diagram, each having a separate name.

Kolra Chupaki resembles "*Hunt the Slipper*", but the players all sit in a circle. *Ker karanga* is a game whereby a boy throws a stick from underneath his legs and the others climb trees. He then tries to kiss the foot of any of those on a tree. If before his success anybody of those on the tree descends and kisses the stick then the boy shall have to resume the game otherwise the boy whose foot has been kissed does so. *Gharbil bacha*—two circles are formed, and between the circumference of the big and small circles boys stand. Around the centre of these circles a *chauk* is made, divided by two paths and in this *chauk* a heap of sand is placed and a boy stands to protect it. This boy tries to catch any of the boys standing around him between the circle and also watches the sand. If by so doing he is successful in catching a boy without any loss to the sand then the boy caught would stand in the circle and repeat the same procedure. If he fails, the same process continues. Leap-frog, *ghori tapna*, is sometimes played. Chess, *pasha*, and cards are generally played by the educated classes. *Gulli danda* is the same as Tip-cap. *Khedu*

CHAPTER I-C.
POPULATION.
Amusements.

danda resembles Rounders. The boys in the towns play with *bantas*. Wrestling is popular.

Cricket, hockey, football and volleyball are very popular in the schools. There are "teams" or clubs in some villages. Tennis and badminton are also played. There are several tennis clubs in Gujranwala. There is a District Olympic Association which is encouraging games, etc.

Girls play with dolls, as in other countries, and games which require less energy such a hop-scotch, played with potsherds. Educated girls are taking to badminton, tennis, skipping, swinging, etc.

Music and the age.

Owing to the cheapness of gramophones local muscial talent is daily getting more scarce. Every well-to-do house has a gramophone. A few have "Radios."

The district has a record of its own. Warris Shah the famous Punjabi poet who wrote the famous poem of Hir and Ranhja was a resident of Jandeala Sher Khan, once a village in this district, and now in Sheikhupura. Hafiz Barkhurdar of Bucha Chatha in Wazirabad tahsil wrote *Mirza Sahiban*. Qadar Yar of Machheke wrote *Puran Bhagat*. Pandit Kali Dass, a living poet of the time, has written a number of Punjabi books, *e.g., Haqiqat Rai, Puran Bhagat, Gopi Chand, Raja Saryal, Charkha* and *Ramani*. Mirza Sahiban and Qadar Yar *dorhas* and certain couplets in the praise of gallant deeds of Dulla Bhatti of Pindi Bhattian and those of Bosal fellows of Gujrat are sung in a shrill voice and a monotonous tune. The next advanced stage is the singing of *kafis (verses* composed by Bude Shah of Kasur). There are, however, some people who know something about advanced Indian music. The Mirasis generally sing well. The dancing girls of Akalgarh had a reputation for music but they have removed themselves to Lahore. The Sikhs make harmoniums and some play and sing well. Drums and fifes are always in demand at weddings and other festivals and there are the usual brass bands formed of *ex*-military bandsmen and others. Women sing in company at marriages and other festive occasions. Bhai Inayat-Ullah whose ancestors were musicians at the Golden Temple, Amritsar, is very good. He is a District Durbari of this district and holds a jagir.

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POPULATION

The stage.

There are many Amateur Dramatic Clubs in the district, especially at Gujranwala and Hafizabad, and their productions are of a high order. School children generally sing and act well. They are for this reason very useful for Dehat Sudhar or rural reconstruction propaganda.

Religious gatherings.

The principal fairs have already been mentioned. The Hindu festival of *Dussehra* is celebrated with great pomp and show especially at Hafizabad, where dramatic performances are held and are famous. Residents of the town employed elsewhere usually return there for the *Dussehra* with their families. The celebrations at Gujranwala, Wazirabad and Pindi Bhattian are also on a big scale. They include the burning of Rawan. The *Dewali* is also celebrated by Hindus when there is the usual gambling. *Holi* falls in the early spring and there is the usual colour throwing and buffonery connected with the festival. *Baisakhi*, the Bikrami new year day, falls on about April 13th, and is celebrated by zamindars generally. The fairs at Eminabad and Wazirabad are well attended. At Wazirabad a good deal of liquor is consumed by Sikhs and others and there is sometimes rowdyism in consequence.

Names and titles.

There is nothing peculiar about the names in the District. Some of the Muhammadan names contain the name of God or prophet or Husain or some saint such as Allahyar, Mohammad Khan, Fateh Mohammad, Manzur Hussain or Ghulam Jilani. Some are composed of words meaning blessings, such as Allah Wadhaya, (prosperous by the blessings of God) and Satbhirai (having seven brothers), among women. Certain names imply the grace or protection of God such as Allah Wadhaya (graced by God) or Allah Rakha (protected by God). The names of Hindus are similar to those in the other central districts.

Names are often contracted, *e.g.*,—

Sheru—Shera	for Sher Mohammad.
Mamda or Mahanda.	for Mohammad Khan or Mohammad Bakhsh.
Madu—Murada	for Murad Bakhsh.
Mamo	for Imam Bakhsh.
Phajjoo	for Fazal.
Samela	for Ismail.
Hashu	for Hasham.
Dullah	for Abdullah.

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POPULATION.
Names and titles

Nicknames are sometimes given to men from their personal qualities, such as *bola* (deaf), *thhulla* (fat), etc.

Sometimes a man calls his sons by names which rhyme with each other, *e.g.*, Ihsanullah, Faizullah, Saidullah or Altaf Rabbani, Mahbub Rabbani, Ikram Rabbani and Maqbul Rabbani.

The titles of respect used are Mian for Bhatti, other chief persons of tribes such as the Tarars of Kaulo Tarar and Rasulpur owning a large number of estates are called "Mians," other Jats are generally called "Chaudhris". Sometimes holy men are called "Mians." The Kashmiris are known as "Sheikhs" and the Kakezais as "Maliks." The Sikhs are called "Sardars" but the title of Sardar should not be used officially for non-officials without authority. The Pathans are called "Khans." The Hindu titles are *Dewan*, for members of the leading families and *Lala* or *Rai* for the others. But *Dewan* is also a Government title and should not be used without authority. The usual courtesy title is *Lala*.

Durbaris—Provincial.

There are fourteen Provincial Durbaris in the District, namely :—

1. Sardar Parkash Chandar Bir Singh of Wazirabad.
2. Sardar Jagjit Singh of Butala Sardar Jhanda Singh.
3. Sardar Sahib Sardar Balwant Singh of Gujranwala.
4. Captain Abdullah Khan of Wazirabad.
5. Sardar Partap Singh Madhok of Gujranwala.
6. Dewan Balkrishan of Akalgarh.
7. Sardar Sahib Rajwant Singh of Rajkot, Honorary Magistrate, Gujranwala.
8. Sardar Dawindar Singh, Soni, M.A., P.C.S., retired of Gharjakh.
9. Honorary Captain Sardar Bahadur Sardar Sant Singh, Chimni, Honorary Sub-Registrar and Honourary Magistrate, Gujranwala.
10. Dewan Brij Lal, Honorary Magistrate, of Eminabad.

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Provincial Darbaris.

11. Sardar Bahadur Sundar Singh, M.B.E., Advocate of Gujranwala.
12. Sardar Mangal Singh Man, M.L.C., and Honorary Magistrate of Kot Shera.
13. Rai Bahadur Lala Barkat Ram, M.B.E., Honorary Extra Assistant Commissioner, of Gujranwala.
14. Chaudhri Nasir-ud-Din, Chatha, B.A., P.C.S., retired, Chairman, District Board.

Divisional Durbaris.

The list of Divisional Darbaris includes besides the above-mentioned gentlemen, the following persons :—

1. Sardar Gurbachan Singh of Butala Sardar Jhanda Singh.
2. Dewan Mehr Chand, B.A., Advocate, of Akalgarh, at Lahore.
3. Proht. Amar Nath of Gujranwala.
4. Dewan Badri Dass, Duggal, Honorary Magistrate, of Wazirabad.
5. Mirza Karim Ullah Khan, Tahsildar, of Wazirabad.
6. Sardar Harbans Singh Kapur, of Hafizabad.
7. Risaldar Moti Singh, Chhachhi, I.D.S.M., of Wazirabad.
8. Sardar Budh Singh, Honorary Magistrate of Butala Sardar Jhanda Singh.
9. Sardar Bakhshish Singh of Butala Sardar Jhanda Singh.
10. Malik Feroz Khan, Zaildar and Honorary Magistrate of Garhi Awan.
11. Lala Hari Kishan, Kapur, of Hazfiabad.

District Durbaris.

There are many District Durbaris appointed by the Commissioner. The number for the District is fixed.

Title-holders.

The names of Title-holders of the district will be found in the Punjab Civil List.

The large jagirdars are the following :—

(1) Sardar Bahadur Narindar Singh, Honorary Extra Assistant Commissioner, younger son of Raja Teja Singh, had a separate

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jagir of Rs. 5,006 per annum in the Gujranwala tahsil, which was originally allotted to him as a subordinate grant from the *jagir* of Raja Harbans Singh, but was later held by him independently and in perpetuity with reversion, however, to the elder branch in default of male heirs. The jagir is now held by Baldeo Indar Singh, grandson of the original holder. It is in 8 villages and the amount is fluctuating and in 1934-35 the value was Rs. 3,650.

(2) The heirs of Sardar Jhanda Singh of Butala, *viz.*, Sardars Balwant Singh, Extra Assistant Commissioner, Mul Singh, Extra Assistant Commissioner, Arjan Singh, Zaildar of Butala, Suchet Singh, held in joint or separate grants Rs. 5,486, partly for life, partly in perpetuity. The history of this well-known family is given in *Punjab Chiefs*, Volume II, pages 137—144. The present holders are Sardar Bakhshish Singh, Sardar Jagjit Singh, Sardar Satvindar Singh and Sardar Shiv Nath Singh. The jagir is in 7 villages, and the amount now is Rs. 2,042.

The other branch of this family, Sardar Dial Singh, Honorary Magistrate of Wadala in Sialkot, Sardar Partab Singh, late Extra Assistant Commissioner of Butala, and Sardar Jowala Singh of Wazirabad, held a *jagir* of Rs. 1,804 in this district and large grants in Sialkot, of which one-fourth was in perpetuity. There is a long standing feud between the two branches of Butala Sardars. Sardar Gurbakhsh Singh and 17 others hold the jagir now and the value of it is Rs. 1,922 fixed. The sum has increased as the jagir held in the Sialkot District was transferred to this district.

(3) Lala Ram Das, the son of Rai Mul Singh, held Rs. 10,972. Part of this, which was given to his father by Raja Teja Singh,

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Jagirdars and leading families.

was confirmed by Government to the descendants of Rai Mul Singh in perpetuity with reversion to the heirs of Raja Teja Singh in case of failure of heirs. The rest was a grant in perpetuity from Government subject to one-fourth *nazarana*. The grant was subject to an allowance of Rs. 1,000 per annum to Lala Bhagwan Das, the grandson of Rai Mul Singh. The estate was under the control of the Court of Wards. The value is Rs. 8,486 and is fluctuating. It is held by Sardar Partap Singh now. The jagir of Kot Dewan Chand was resumed in 1926.

(4) Sardar Ichhra Singh, the grandson of the famous Hari Singh, Nalwa, had a *jagir* of Rs. 2,133, partly for life, partly in perpetuity in the vicinity of Gujranwala where he owned some property and was zaildar. The history of this family is given at pages 145—153 of the Punjab Chiefs, Volume II, and has been referred to in a previous Chapter. Family disputes and extravagant living reduced the head of the family into very narrow circumstances, and most of the houses and lands passed into the hands of outsiders. The *jagir* is now held by Sardar Sahib Sardar Balwant Singh, Nalwa, a senior Extra Assistant Commissioner The amount is Rs. 925 fixed.

(5) Dewans Lachhman Dass and Amar Nath, of Eminabad, the son and grandson of Dewan Jowala Sahai, of Kashmir, held a perpetual *jagir* of Rs. 2,396, and Dewan Sant Ram, another member of the same family, held a life grant of Rs. 1,354. The history of the family is to be found in pages 227—230 and 187—189, Punjab Chiefs, Volume II. In this case too private quarrels and litigation have done much to undermine the prosperity of the family, and the splendid inheritance left by Dewan Jowala Sahai has suffered much from mismanagement. The *Jagir* is now worth Rs. 2,277.

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Jagirdars and leading families.

The *Jagir* of Dewan Sant Ram was resumed and that of Dewan Lachhman Dass and Dewan Amar Nath is held by Dewan Dhanpat Rai. Dewans Brij Lal and Daulat Ram hold a *jagir* of Rs. 189, which was granted to Dewan Govind Sahai. The *jagir* of Dewan Lachhman Das is fixed except in the case of one village.

(6) The sons of Sardar Ajit Singh of Atari enjoyed a perpetual grant amounting to Rs. 1,301. The present holders are Sardar Ram Singh and 9 others. The value is Rs. 1,165 fluctuating.

The following is a list of new *Jagirdars* granted *jagirs* in the Gujranwala District after the Great War for personal services and to be continued for 2 generations subject to loyalty, etc. :—

Serial No.	Name of holder.	Amount of Jagir.	Year of release.	REMARKS.
		Rs.		
1	S. Sant Singh, son of S. Lahna Singh, of Maju Chak in Gujranwala Tahsil, Sufaidposh.	250	1919	For war services.
2	Chaudhri Ghulam Qadir, Zaildar, Kot Bhaga, Wazirabad Tahsil.	250	1919	Ditto.
3	Rai Bahadur Lall Singh, son of S. Johd Singh, of Noorpur, Tahsil Gujranwala.	600	1919	The grantee was Sub-Assistant Superintendent, Survey of India.
4	Diwan Sikandar Lall, Vig, son of Diwan Kanhaya Lall.	250	1923	For general services.
5	Sardar Bahadur Captain Sant Singh, O.B.I., Sub-Registrar and Honorary Magistrate.	500	1924	Ditto.
6	Sardar Bahadur Sundar Singh, M.B.E., Advocate.	250	1921	Ditto.

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Jagirdars.

Serial No.	Name of holder.	Amount of Jagir.	Year of release.	REMARKS.
7	B. Partap Singh, son of S. Bela Singh, of Gharjakh.	250	1926	For general services.
8	Chaudhri Fateh Ali, *ex-*Zaildar, Dhaunkal, Tahsil Wazirabad (*deceased.*)*	250	1921	Ditto.
9	Chaudhri Faiz Ali Khan, Zaildar, Kali and Honorary Magistrate.	500	1928	Ditto.
10	Rai Sahib Sant Ram, son of Lala Rallia Ram, of Gujranwala.	500	1917	Ditto.
11	Shaikh Talehmand, son of Shaikh Jan Muhammad, of Gujranwala.	100	1931	Ditto.
12	Chaudhri Inayat Ali, Zaildar, Talwandi Muse Khan.	250	1934	Ditto.

* Successor not yet appointed. E. H. L.

CHAPTER II.

SECTION A.—AGRICULTURE.

CHAPTER II-A.

AGRICULTURE.

General character of the cultivation.

Table No. 18 of Part B gives the general figures for cultivation and irrigation in the district; the rainfall at different places in the district, and its distribution over the year are shown in Tables 3, 4 and 5. Of the total area of the district, amounting to 1,473,528 acres, 915,884 acres are now under cultivation. Of the balance, 362,588 acres are culturable, and 195,056 acres are unfit for cultivation, consisting of roads, canals, railways, sites of towns and villages, beds of river or nalas, or land which is quite unproductive. Of the area under crops, 44,429 acres receive floods from the river or the nalas, 360,249 acres receive canal irrigation, 360,597 acres receive water from wells, and 150,609 acres depend upon the rainfall only. These figures relate to the year 1933-34.

Physical features.

The physical features of the district have been described in Chapter I-A. For the purposes of this chapter it is sufficient to say that the entire district is an alluvial plain of almost unbroken evenness, sloping imperceptibly to the south-west. It naturally falls into two main divisions, (*i*) the lowlands or the alluvial tract along the Chenab in the north-west, and the Deg in the south-east, and (*ii*) the uplands embracing the rest of the district. In the uplands there is the rich and highly developed tract in Gujranwala and Wazirabad in the east, adjoining Sialkot and mainly dependent on well irrigation, known as *Charkhari* (from *Charkhar*, a Persian-wheel). The central and north-western portion has a tight loamy soil and is known as *Bangar*, and the *Bar* of Gujranwala and Hafizabad tahsils which constitutes the southern and south-western and the highest portion of the uplands, and contain some of the best loam suited to canal irrigation. The assessment circles are described in Chapter III-C and they are shown on the map in the pocket.

The River and Nalas.

The Chenab river and the important Nalas have been described in Chapter I-A. They play an important part in the agriculture of the district, though with the construction of the Lower and Upper Chenab Canals the floods from the river have decreased considerably. The Nalas also have been affected and there is now a proposal to notify the more important of them

CHAPTER II-A.

AGRICULTURE.

under Sections 5 and 55 of the Northern India Canal and Drainage Act which will place them under the control of the Irrigation Department.

River inundated land.

About 44,449 acres, or over 4 per cent. of the cultivation, are dependent on river floods. The crops grown on such *sailaba* land are *mash*, *jowar*, *bajra*, maize, sugar-cane and rice in the Kharif; wheat, barley, *massar* and gram in the Rabi. Kharif crops are little sown owing to the danger of floods, and are usually poor in quality and yield. The cultivation is necessarily rough owing to the sodden state of the soil at sowing time. Of the Rabi crops, wheat, gram and *massar* (peas) are the most important. They are sown after the autumn floods subside. *Massar* is grown on newly formed lands of inferior quality which receive only one or two ploughings, the object being to test what the land is worth. Wheat is more carefully cultivated on the older and firmer soils. The land, however, is manured and rarely weeded, and as only the inferior kinds are grown, the outturn is usually poor. The produce on *sailaba* lands depends primarily on the inundations having been full and well timed, and in a less degree on the crop being aided by the rain after it has sprouted. The crops suffer much from weeds, and in addition to the danger from untimely floods, they are also liable to the ravages of field rats and of pigs. The cost of cultivation is, however, so light that the agriculturist recoups himself with even a small outturn.

Canal irrigation.

The most important feature of the district from the agricultural point of view is, however, its canal system. The Lower and Upper Chenab Canals both pass through the district and irrigate nearly 39 per cent. of the total cultivated area.

Lower Chenab Canal.

The Lower Chenab Canal takes off from the Chenab river at Khanki in the Wazirabad tahsil and after running for 22 miles in that tahsil enters the Hafizabad tahsil at Muradian. Two major distributaries Vanike and Gajargola are taken off from it in the Wazirabad tahsil and give Kharif irrigation to the western portions of that tahsil and to the eastern portion of the Bangar circle in Hafizabad. A third distributary, named the Manchar, gives Kharif irrigation to villages of the Wazirabad tahsil lying between Ramnagar and Akalgarh. At Muradian, the Kot Nakka branch takes off

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AGRICULTURE.

Lower Chenab Canal.

from the west bank of the canal and runs south-west through the Hafizabad tahsil, supplying perennial irrigation to the rest of the Bangar circle and the northern portions of the Bar. Four miles further down at Sagar Kalan the Gugera Branch takes off from the east bank and runs south into the Sheikhupura district irrigating the south-eastern corner of the Hafizabad tahsil. Twelve miles lower down at Nannuana the main line divides into three branches, the Mian Ali, the Rakh and the Jhang, which after irrigating the southern and western portions of the Bar circle pass out of the district. Irrigation from the canal developed gradually. From 1887 to 1892 it was fitful, the canal being an inundation one. The Khanki weir was completed in 1892 and the canal became perennial. The Mian Ali and Rakh branches were the first to be constructed and then came the Jhang branch in 1896-97 and the Gugera branch in 1899-1900.

Upper Chenab Canal.

The Upper Chenab Canal takes off the Chenab river at Marala in the Sialkot district and enters the Gujranwala tahsil at Nandipur, eight miles to the north-east of the Gujranwala town and runs south-west into the Sheikhupura district. Two main branches, the Nokhar and the Raya, are taken off from the canal at Bambanwala in the Sialkot district. Both of them run only a Kharif supply and the former irrigates the eastern half of the Wazirabad tahsil and some villages of the Gujranwala and Hafizabad tahsils, while the Sadhoke distributary of the latter irrigates the Kalar and the south-eastern portion of the Charkhari circle of the Gujranwala tahsil. Several other distributaries are taken off from the canal in this district, the more important of which are the Nurpur, the Naushehra and Sheikhupura distributaries on the west and the Kamoke on the east of the canal. Irrigation from the former is for both harvests and from the latter for Kharif only. Roughly speaking irrigation from the Upper Chenab Canal, east of the Grand Trunk Road and north of the Hafizabad-Gujranwala Road, is for Kharif only and elsewhere for both harvests. The canal started running in 1912, though the Nokhar branch was not constructed till 1914. As the Canal administration of the district is rather complicated, it will be described by divisions later in this chapter.

CHAPTER II-A.

AGRICULTURE.

Waterlogging.

Within a few years of the completion of the Lower Chenab Canal, water-logging made its appearance in the neighbourhood of Hafizabad and during the period 1908-09 to 1915-16 assumed dangerous proportions. Water appeared on the surface of land along the canal and swamps were formed in other lowlying places farther away. An enquiry into the causes of the abnormal rise in the sub-soil water level led to the opening, deepening and grading of the natural drainage depressions which had been obstructed by the construction of canal channels and its branches, to the water-proof lining of certain reaches of the main canal and branches, and the digging of drains to carry away the surface drainage to the river. The water-proof lining of the channels was soon given up owing to its enormous cost and uncertain results but the digging of drains and opening of natural drainage channels has been pushed on, with the result that the sub-soil water level has subsided, and there is very little water standing on the surface now. One injurious effect of the rise and fall in the sub-soil water level has been that salts present in the soil have come up to the surface and rendered the land unfit for cultivation. The south-western villages of the Bangar of the Wazirabad tahsil, and a greater part of the Bangar and Bar of the Hafizabad tahsil have suffered in this manner. A few tracts with sandy soil have no doubt recovered from the effects of water-logging due to the fall in the sub-soil water-level, as a result of drainage operations.

The same phenomenon of the rise in the sub-soil water level as was witnessed in the case of the Lower Chenab Canal is appearing on the Upper Chenab Canal along the main line near the town of Gujranwala and further down between Chianwali and Harpoke.

Measures to remedy the evil and to afford relief to the sufferers from water-logging are receiving the anxious attention of Government. In addition to other remedial measures Government acquired by exchange, a plot of water-logged land 3,000 acres in area in the Wazirabad tahsil close to the Bucha Chatha Canal Rest-House for a mole drainage experiment. A separate report on water-logging was called for and submitted to Government by the Settlement Officer in 1923-24.

CHAPTER II-A.

AGRICULTURE.

Well irrigation.

A great deal has been done since and reference will again be made to the subject later in this Chapter.

Wells play an important part in the agriculture of the district. The wells are nearly always lined with brick-work, in which case they are known as *pakka* and are permanent and durable structures costing from Rs. 300 to Rs. 600 according to the depth of the water, &c., and lasting from 30 to 100 years. Without the brick-work they are known as *kacha*, being lined only with grass or reeds. *Kacha* wells are very rare being found only in the lowlands near the river, where the action of the floods makes it inadvisable to sink much money in masonry wells. There are 12,794 masonry wells at work, with an average area of 28 acres of *chahi* land attached to each. For extracting the water the Persian-wheel is in universal use. The number of oxen required to work a well efficiently varies, of course, with the depth of the water and the area to be irrigated. Cows and buffaloes are sometimes used for wells. Owing to the rise of the water level, very deep wells are rare, and two are seldom used now. The well tract *par excellence* is comprised in the area known as the Charkhari (from *charkhar,* a Persian-wheel) which occupies the eastern portion of the Gujranwala and Wazirabad tahsils adjoining Sialkot. Here the water level ranges from 12 to 20 feet below the surface, and about 67 per cent. of the cultivation is attached to wells. Along the river in the Wazirabad and Hafizabad tahsils the spring level varies from 10 to 12 feet. Wells therefore cost little and are easily and cheaply worked. Water is everywhere throughout the district, except in a few Hafizabad tahsil villages, sweet and plentiful. As the distance from the Sialkot border and the river increases towards the west and south, water becomes less accessible and the cost of sinking and working the wells becomes greater. Well irrigation is most highly developed in Wazirabad where 59 per cent. of the cultivation is attached to wells, the spring level varying from 10 feet in the valley of the Chenab to 12 feet in the uplands and the average area per well is 26 acres, which is not more than can be efficiently worked within the year. The Gujranwala tahsil comes next with 46 per cent. of the cultivation irrigated from wells, the water level varying from 12 feet on the east side adjoining the Sialkot district to 25 feet in the Bar uplands on the south-west

CHAPTER II-A.

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Well irrigation.

adjoining the Hafizabad tahsil, and the average area per well is 30 acres. The proportion of the area so irrigated is 19 per cent., the water level varies from 8 feet in the Chenab lowlands to 20 feet in the Bar, and the average area per well is 27 acres.

There has been a decrease in the number of wells in use due to the introduction of canal irrigation. This decrease is, therefore, only due to economic considerations.

The spring level has risen and volume of water increased in wells everywhere, but well water is only given to lands for which canal irrigation is not available or which are not commanded by a canal. Several villages in the vicinity of the main line of canal and the major distributaries have already suffered considerably from water-logging. The canal authorities are in some places lowering the bed and digging seepage drains on both sides of the main canal to draw off the sub-soil water. The depth of the water table is watched carefully by the Irrigation Department in connection with measures to cope with water-logging. The average varies from 8 to 12 feet but is much less in places.

The arrangements for watering are dependent on the number of shares, each share having a stated period allotted to it, called *vari*. If there are only two or three shares in a well, then the *vari* will extend to eight watches —24 hours; if four shares and upwards, the period allotted to the *vari* is four watches or 12 hours. The *vari* of 12 hours is by far the most common, especially in the *charkhari mahals* adjoining the *bar* and *bar* estates. In these there are generally 4 *varis*: in the *bangar* often six.

Taking 30 acres as the normal area of crops raised per well in a year the classification will be something as follows :—Rabi 20 acres, wheat 13, barley 1, oilseeds 2, miscellaneous 4.

Kharif 10 acres—3 sugarcane, 3 cotton, ½ maize, ½ bajra, 3 fodder. In the Charkhari circles nearly every crop, down to fodder for cattle, requires artificial irrigation. The only crops not so irrigated are gram, *moth*, *mung*, *goji* (wheat and gram)and part of the *jowar*. The crops regularly watered and always requiring artificial irrigation are as follows :—Rabi : garden stuffs from 6 to 20 waterings ; wheat, barley, *goji* 5 or 6 times, wheat

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generally getting one more watering than the others: Kharif; sugarcane 12 to 15 waterings; cotton 5 or 6; maize 6 or 7; mustard, turnips and carrots always irrigated more or less. *Jhallars* are used like wells, they are built on the bank of a stream, *nalla* or pond, the water being brought under by a cut. A *jhallar* will irrigate from 25 to 30 acres on an average. For rice cultivation a *dhingli* is sometimes used. This consists of a long pole swinging on a *fulcrum* and with a bucket attached at the end.

Unirrigated cultivation—*Barani*.

The success of unirrigated (*barani*) cultivation, which is of importance in this district, occupying 16 per cent. is, of course, directly dependent on the rainfall. The unirrigated cultivation is in fact of greater importance than the above figures wou d seem to show, for in a year of favourable rainfall not only is all the purely *barani* land put under crops, but a considerable part of the well areas is also own as *barani*. The chief unirrigated crops are *jowar, bajra, moth, mung, til*, and in favourable years, cotton in the Kharif; gram, wheat and gram, barley and gram, and oilseeds in the Rabi. There is a steadily growing tendency to substitute Rabi for Kharif crops on *barani* land. The Kharif crops are very precarious, and however heavy the monsoon rains, they wither away unless the fall continues well into September, which it rarely does, while the spring crops if they once sprout need only moderate winter rains which are more certain than rain in September to bring them to maturity, and are more valuable when reaped.

This movement is coincident with the development of what is known as cultivation with the *kera* or drill. To prepare the land for rabi sowings it is ploughed once or twice before the monsoon rains, so as to let the moisture sink well into the ground. After the rains it is ploughed at least once, and then carefully rolled so as to press down and retain the moisture in the sub-soil till the time comes for the Rabi sowings. These usually take place in October, and the seed instead of being scattered broadcast (*chatta*) on the surface and then ploughed in, is sown deep in the cool moist sub-soil with the drill. This ensures that the seed will germinate successfully, and if helped after sprouting by winter rains an excellent yield may be counted upon. The above process is of comparatively recent introduction in this district.

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Agricultural seasons.

The seasons for sowing and harvesting the principal food grains are shown below. Further information is given in the detailed notice of the several staples :—

Grain.	Seed time.	Harvest.
Moth and *jowar* ..	27th June to 27th July	1st November to 15th November.
Rice	15th July to 15th August.	Ditto.
Maize, *mung* and *mash* ..	28th July to 15th August.	1st November to 15th November.
Kangni and china ..	15th July to 28th July	29th September to 14th October.
Kangni and china ..	10th February to 10th March.	29th April to 10th May.
Gram, and wheat and gram ..	15th September to 15th October.	10th April to 10th May.
Wheat, and wheat and barley	15th October to 1st December.	Ditto.

The success of the Kharif crop, in barani tracts mainly, depends on the continuance of the rains well into September; but the September rains in this district are very precarious, and have shown a tendency to fail altogether even when the monsoon rains have been heavy. The result is that the Kharif crop, which is mainly unirrigated, if it does not fail largely, is much reduced in outturn and this is one explanation of the movement so marked in recent years to substitute spring for autumn crops.

The Rabi crop benefits most by favourable rains for ploughing and sowing in September and October, and if it once sprouts a timely fall in January or February will bring it to maturity.

Soils.

The different varieties of soil chiefly known and recognized are described below :—

Gora, an artificial soil highly manured and growing only the best crops, commonly found round villages and wells.

Rohi, the finest natural soil, a stiff clay, dark or reddish dark in colour. It breaks up in clods and is

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Soils.

difficult to work but most productive when well cultivated; it does not require manure and is best suited for wheat and rice. It is chiefly found in lowlying lands along drainage channels and around *jhils* and *chambhs* where water lies. It is therefore most common in the Kalar and Charkhari circles adjoining Sialkot where a great many natural channels, the Aik, Nandanwah, Khot, &c., bring down the drainage in the rains. It requires much irrigation.

Dosahi or *missi*, a fine clayey soil with an admixture of sand, which makes it easy to work. It is not usually top dressed, but is manured by cattle being folded on it. When so manured it grows the best crops; without manuure ordinary crops. It is a capital working soil, wonderfully retentive of moisture and therefore well suited for unirrigated crops. It is most common in the Bar and in the Wazirbad Charkhari.

Maira, is a loose loam with less clay than sand and varying much in quanity. It is easily worked but wanting in strength and is most suitable for the lighter Kharif crops, *moth*, *mung* and *til*. Some varieties grow gram and cotton very well where the sub-soil is a clayey stratum. It is common in all the high-lying Bangar circles the soil of which is much inferior to that of the rest of the district.

Tibba is the name given to the worst kinds of *maira*, in which sand largely preponderates. It is a very light poor soil on which irrigation has little effect, but with favourable rains grows good crops of *moth*, *mung* and barley. It is rarely sown with rabi crops or if sown, produces only very inferior barley.

Kallar, a sour and barren clay, difficult to cultivate and not ordinarily productive; with canal irrigation, however, it produces excellent crops of rice. *Kallar* is common throughout the district, but especially in the Wazirabad tahsil, the Charkhari circle in Gujranwala and the Bangar circle of Hafizabad, where its influence on the cultivation, which when affected by it, is known as *kalrati*, can be traced everywhere. It has been found that when steadily sown with rice for a few years and irrigated with canal water, the *kallar* improves in quality and becomes capable of growing barley and even wheat but where the sub-soil drainage is defective, or the water

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level near the surface, evaporation under a hot sun brings to the surface the latent magnisia salts held in solution or in deposit in the form of *reh* efflorescence called *thur* which is fatal to cultivation.

Bela, or the tract lying next to the river, not much above its level, is generally new land, sometimes with fine alluvial soil, but often much injured by sand. It produces naturally fine grass, and affords fine pasturage to the villages in the vicinity. The jungle known as *jhau* abounds in this. The river villages of Hafizabad have very fine *belas* attached to them ; they often extend for miles and form very valuable pasturage grounds. In years of drought all the upland villages send their cattle to these *belas* to graze.

The above distinctions of soil represent local varieties distinguished according to the composition of the soil.

In the assessment and distribution of the land revenue, however, no effect was given to the local varieties which are used rather to describe the general nature of the land than its relative value for assessment purposes. The classification adopted for the latter purpose at the recent and previous settlements is based on the absence or presence of, and the source of, irrigation,—*vide* Chapter III, Section C.

Agricultural operations.

The course of agricultural operations has been very fully and accurately described in an old addition of the *Lahore Gazetteer*, and as the remarks are generally applicable *mutatis mutandis* to all Central Punjab districts they are quoted *in extenso*.

Sowings.

The grain used for feeding generally comes from the previous year's crop or if that is exhausted then it is taken on loan from the money-lenders. Generally speaking, on well-irrigated lands the stock of the seed is seldom changed ; but under the influence of canal irrigation old seed is said to change colour and a fresh stock must be brought in from time to time. Those cultivators who are well off and have the leisure, sometimes pick out from the standing crop the ears of corn which appear in best condition, and these are kept for seed. Sowing in this district is generally done broadcast (*chatta*), except when the land is dry, when gram and wheat are sown by drill (*puri*) Indeed, gram is nearly always sown by drill. When the seed is very small it is sometimes mixed with earth before being sown, as otherwise it would be difficult to distribute it equally ; cotton seeds are smeared together to prevent them from sticking together. Some crops are grown from seedlings (*paneri*) raised in nurseries, such as tobacco, chillies, onions and rice generally.

Ploughing.

The general name for plough in this district is *hal*, but the people recognise the distinction between the *hal* plough and the *munna* plough here as in other districts. The latter is the heavier kind of the two and is used chiefly in the Manjha tract, the *hal* being reserved for the low lands. They are both made almost entirely of wood, the ploughshare being the only solid iron ; but the joints of wood are strengthened with iron fastenings. Altogether the *hal* has about

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three seers of iron in it and the *munna* somewhat more. The *munna* makes a deeper and broader furrow than the *hal* and requires heavier oxen. This perhaps is the chief reason why it is confined chiefly to the Manjha, where alone in this district heavy oxen are to be found. The *hal* goes into the soil about 3 inches the first time of ploughing, 5 inches the second, and 7 or 8 inches the third. A *munna* plough may go deeper. The people recognise the value of deep ploughing, but say they cannot afford the cattle. A plough can do two-and-a-half kanals a day on the first ploughing, and three kanals on the second. When the land has been ploughed once, the second time it is ploughed crossways. The field may be ploughed in sections up and down, or in narrowing circles, beginning round the edge of the field. If the cultivators can manage it and are in a hurry to finish, three or four ploughs work at a time, each following the other, but in a different furrow. They recognise the value of frequent ploughing and of having all the soil exposed to the air turn and turn about, but they do not often find leisure either to plough the land as often as they should or to begin ploughing early enough in the season to give the soil a fair chance. No ploughing is done unless the ground has been first moistened by rain or by artificial irrigation. The former does not always come, and the cultivators cannot find leisure for the latter. At the end just before sowings they are rushed for time and scamp the ploughing to the future detriment of the crop.

Rolling.

After ploughing the land is usually smoothed down with a heavy squared beam called *sohaga*, dragged by one or two pairs of bullocks, the drivers of which stand on the beam. This is partly to break clods and pulverise the soil and partly to consolidate the surface with a view to the retention of the moisture in the soil. Generally in irrigated land for all crops but gram, each ploughing is followed by a rolling with the *sohaga*. Unirrigated land should always be rolled as soon as it is ploughed, otherwise the moisture (water) on the strength of which the ploughing was done, will be lost to the soil, and the seed when sown will not germinate. Neglect to carry out this precaution results in much of the field sown lying completely bare for the rest of the season. As a matter of practice rolling is, as a rule, done once or twice in land under preparation for rabi sowings, except river flooded land which is seldom rolled for any crop but wheat. But unirrigated land intended for autumn sowings other than cotton is seldom rolled for want of leisure: the ploughing even on such land is very restricted. The summer rains on which such dry cultivation depends last a short time only, and the chief object is to get in the seed as early as possible after the rainy season has begun. For dry cotton sowings the land is often ploughed first as early as February or even January, and consequently a rolling to follow is indispensable if the soil is to be kept moist. After the sowings are done, the land may be ploughed and rolled once more to cover over and press down the seed.

Forming kiyaris.

The last operation of all while the seed is still under the ground is to divide the land into compartments for greater convenience of irrigation. This, however, is confined in most part to well lands which are always partitioned off into small kiyaris by means of ridges of earth raised by two men working at the instrument known as the *jandra*, which is a large wooden rake: one man holds the handle and the other pulls a string attached to the handle at its lower end where it joins the rake. These *kiyaris* on well lands are never more than one-eighth or one-tenth of an acre, and often are much less.

Weeding.

This duty known as *godi-choki* is carried out more or less carefully on well lands for the autumn crops, especially when the cultivators are Arains, Kambohs or Labanas. Wheat is never weeded notwithstanding the rapid growth of the onion weed known as *bhugat* or *piyazi*. The weeding instrument in use is *ramba* or trowel: near Lahore under special conditions weeding is sometimes done by running a light plough between the rows of sugarcane or cotton. The crops which are most weeded in this district are chillies and maize.* Wheat is never weeded. It is exceptional for weeding to be done on any soil but that under well irrigation. It is, of course, equally necessary, and sometines more so on canal-irrigated land, but the cultivators do not seem able to find the time or energy. River flooded land requires more weeding than any other to get rid of the thistles that spring up after ploughings and choke the rising crop; there, however, weeding is seldom or never done.

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*Also sugarcane and cotton which do well if manured.

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Manuring.

If is curious to find that not even yet has the absolute necessity of re-invigorating their irrigated land every now and then with manure come home to the Manjha cultivators. Of late they have been taking to it more, but even now large heaps of unused manure are seen lying outside the village settlements; no custom exists in the Manjha of selling manure, though all the villages which have no irrigation could make a considerable profit thereby; and the Manjha people actually give away the valuable substance described on page 14 under the name of *kallar*, asking no price for it. All this, however, will soon change. In well irrigated tracts the addition of fertilisers to land to improve its productive powers is well understood and is practised by the people as far as their means permit. The principal manure is that of the farm yard, but as the droppings of cattle are largely needed for fuel, the fields do not get all these: also in well irrigated tracts the cattle are very poorly fed for most of the year, so that the supply at the best would be small compared with the amount of live-stock.* The manure available for cultivation is collected in heaps outside the village settlement. Each share-holder knows his own heap. Every morning the cattle droppings not appropriated to make fuel cakes are carried out with the other house sweepings and refuse litter, and thrown on to the house heap. The refuse of non-proprietors's houses is either collected in a common heap which is divided among the share-holders at intervals, or if the non-proprietors have been divided off among different proprietors, they put their refuse on the heap of their respective patrons. Little care, however, is exercised in collecting manure, and much more might be accumulated if the people would pay a little more attention to the cleanliness of their homes, of the village street ways, and the vicinity of their homesteads. Leaves are not swept up and the rags of all sorts disfigure the ground. Bones which were formerly looked on as useless are allowed to be taken off by sweepers for the mere trouble of collecting them: the sweepers make a fair profit by selling them for export to bone dealers at Lahore. Large cart loads of these may often be seen making their way to the city. From the manu e heaps round the village, manure is carted to the land as it is required. Also there are contributions usually collected at the wells, where the working cattle stand for a good part of the year. The crop which is always heavily manured is maize, and on the manure laid down for it a second crop, usually fodder but sometimes wheat follows the maize. Cane, chillies, tobacco, and all sorts of vegetables other than melons only do well in manu ed land. Rice sometimes require manure if the soil is hard and stiff. Wheat† is never manured in this district and cotton seldom. The early *hari chari* should have some manure; other *jowar* wants none. The fields alose to the homestead are fertilised na urally by the visits of the population, and if the land so benefited is under cultivation, it is known an *niain* or *gora* land. Sometimes, however, the breezy expanse of the village common is preferred for operations of nature, and that is nearly always waste land. The manure described above is thrown down on the land in amounts varying from forty to one hundred maunds an acre as far as one can judge from the different accounts given, and it is then ploughed into the soil. Another method of manuring is by throwing top-dressing over the crops when they are about a foot high. The dressing consists either of pulverised manure or of the *kallar* described on page 14. Tobacco and sugarcane, and if the cultivation is very good such as is found in Arain villages near Lahore, cotton and wheat are treated in this way. It is not easy to say what proportion of the land in this district is manured. In 1863 it was reckoned that 8 per cent. was so treated; but that calculation must have been based largely upon the individual opinions of the subordinate officials engaged in surveying the land and cannot have been very reliable. It may be assumed without fear of much error that all the irrigated maize area, all land cropped with tobacco, sugarcane,‡ chillies, poppies, which are grown only under irrigation, one-half the irrigated vegetable area, and one-quarter of the irrigated rice and autumn fodder crops should be classed as manured; this assumption points to about 6 per cent. of the total area under cultivation as being under manure, but it is quite possible that this calculation is short of the mark: certainly it is not over it.

Carts.

Manure is carried from the village to the fields or from one village to another in carts (*gaddi*).§ They are also used for transport of fodder, wood or *kankar* on hire; grain, however, is usually carried on donkeys or camels, the former carrying from

*Cattle are better fed now.

†In well irrigated tracts wheat is occasionally manured.

‡Also cotton.

§Chiefly by donkey.

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1½ to 2 maunds and the latter from 6 to 8 maunds. The village cart consists of triangular frame-work on wheels, the framework being about 12 feet long and four feet broad behind, but tapering to a point in front. This is the important part of the cart, and there lie any points of superiority one cart may have over another. The platform is known as the *gadh* and is made of the strongest wood, *shisham;* its strength varies with the quantity and quality of ironworking about it. The carts used in the Manjha are much stronger than those made for the Hithar; the difference probably dating back from old days before the extension of the Bari Doab Canal and railway, when many of the Manjha villages kept large numbers of carts for hire, and subsisted chiefly on the earnings. Even as lately as 1880 during the Kabul War not a few of the Manjha villagers amassed considerable sums by letting out their carts for Government transport. Now improvement of agriculture and extensions of railways have largely superseded cart hire as a means of livelihood, but still there are villages near Lahore, from which carts are constantly let out on hire to *kankar* contractors. Apart from this, however, the Manjha carts have to carry fodder and manure greater distances than the Hithar carts and should be stronger for this reason alone. A Manjha cart of ordinary make costs Rs. 60 and a Hithar cart costs Rs. 40. The wheels of the one cost Rs. 20 and of the other Rs. 14 or Rs. 15. A cart intended for two pairs of oxen is of course larger than one intended for one pair, and requires to be made much stronger. If a *dobaldi* costs Rs. 60 a *chubaldi* of the same make would cost Rs. 80. One pair of bullocks is the usual number, but for a load over 20 maunds over an unmetalled road, two pairs would be necessary. The frame work of the carts is fitted at its edge all round with a number of uprights, which are laced together with ropes: sometimes these are fitted with cross bars, over which a blanket, course sacking, or a moveable thatch made of light *sirki* can be stretched if necessry. Covered carts, however, of this kind are not easy to procure from the villages when required in wet weather. The animals accustomed to draw these carts are inferior, the best bullocks in Manjha being kept at work in the fields.

Fencing.

Some sort of fencing is generally put up to protect fields which adjoin a frequented road or open space near the village. Similarly the chief paths near the well, leading to and from the well are fenced on either side. The fences are made of boughs of trees, bushes or anything that comes handy. Important crops like sugarcane are surrounded with hemp plants planted in a single row for the protection of the cane Reed screens are erected to shelter crops from wind and sand.

Watching.

Maize and *jowar** always require to be watched during the day while the grain is ripening, otherwise crowds of birds would collect and spoil the crop. The watchman sits on a high platform called the *manna* which is raised on four stakes some ten or twelve feet from the ground; he is armed with a *ghubani* with which he slings mud pellets, made by himself, at the birds. Near *rakhs* a watch over many crops, particularly sugarcane and maize, has to be maintained at night against pig and jackal. The watchman here walks about all night armed with a spear, and cracking a long whip or making discordant yells. Sometimes owners of adjoining lands club together to pay one or more watchmen, and it is not unusual for them to agree together as to what lands shall be sown with what crops, so as to facilitate arrangements for sharing the expense of such watchmen as may be found necessary, but as a rule for maize or sugarcane, to which very close attention must be given, each house provides its own watchman. Scare-crows are sometimes used to frighten away birds and are put up in various shapes.†

Reaping.

Except cotton, pepper and poppy which are picked by hand, all other crops are reaped with the *datri* or sickle. It is no easy work, as the stooping or squatting position, combined with an advancing motion, becomes very laborious after a little time and both hands are employed, one holding the sickle and the other the stuff to be cut. The work therefore is only fit for able bodied men; women and children, however, can help in tying up the sheaves in the villages where custom permits women to work in the field. Ordinarily, the autumn harvesting is done by the cultivators themselves, assisted by village menials. The rabi crop, however, in tracts extensively irrigated from well or canal is more than the villagers can manage by themselves if the harvest is to be finished within a reasonable time. Much of the wheat reaping therefore is made over to the hired reapers or *lawas*, who are

*Also Bajra.

†Not done since the canal has been opened.

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paid in kind, being allowed to carry off a bundle (*bharri*) of wheat each evening. The *lawa* can cut on the average about two kanals in a day and the shack weighs about one maund yielding 10 or 12 seers of grain when threshed, so that this charge comes to about one maund of grain for each acre cut.

Threshing.

When the reaping is done the stuff is collected near the threshing floor, which is a circular piece of ground, pressed down hard and firm, and carefully cleaned; the site of the threshing floor is selected to suit the holding; generally each well has its separate floor and the cultivating shareholders thresh in turn; a stake is driven into the ground in the centre of the floor; the crop to be threshed is placed around the stake, to which one or more yoke of cattle are fastened by a rope: sometimes three or four bullocks or buffaloes are driven in a row. To them is yoked a rectangular handle made of pieces of wood tied together which is covered with straw and weighted with clods of earth or other heavy substance that comes in handy. The cattle are muzzled as a rule; each row requires a driver, and another man is needed to put back the straw which gets out of the track of the cattle. The handle is called a *phala*. It is always used for threshing wheat or wheat and gram mixed. Other crops are often threshed without the *phala*, the trampling of the oxen being sufficient to separate the grain from sheath. Maize and *jowar* heads are usually beaten out with sticks, the maize cobs having been first picked out of the sheath by hand. Rice is generally beaten against the edge of a circular hole in the ground. *Moth* and some few other grains are beaten out with a pitchfork.

Winnowing.

When the grain has been separated and the straw thoroughly broken, the stuff is tossed up into the air with a pitchfork and then further cleaning is done by shaking the grain and chaff still left mixed in a winnowing basket (*chajj*) held up aloft in a man's hands above his head to catch the breeze. In the month of May when the spring crops are being harvested there is generally a hot wind blowing at some part of the day which helps the process, and the hotter and fiercer the wind the sooner the harvesting is over.

Agricultural calendar.

The following statement shows for each month the different stages of fieldwork connected with the various principal crops, and the kinds of weather which are desirable or the reverse. Each native month occupies approximately the latter half of the English one first mentioned and the first half of the second.

Chet (March—April). Sugarcane, cotton, tobacco, melons and onions are sown. Rapeseed and some of the grain are reaped. Ploughings should be done for kharif sowings. The less rain this month the better, provided there has been moderate rain in the earlier spring months. Atmospheric disturbances are frequent, and the people live in dread of hailstorms which, if they come, destroy any crops they pass over.

Baisakh (April—May). Melons, cotton and vegetable sowings continue. Early autumn fodder crops are also sown. All crops recently sown, are watered. Rabi reapings generally completed, except wheat in canal-irrigated tracts. Autumn ploughings still in progress. Sudden showers occasionally come, but it is best to have no rain, otherwise the crops lying out in the field may suffer.

Jeth (May—June). Rabi harvesting completed. Autumn ploughings and sowings continue on irrigated land. Cane, cotton, tobacco and vegetables are weeded and watered. Tobacco, vegetables and melons begin to be gathered; moderate rain is necessary for the unirrigated cotton, and is beneficial to other crops that have been sown, but if too early in the month, is apt to injure the cut crops. A strong hot sun and wind are desirable.

Har (June—July). Ploughing for kharif in progress on irrigated soils and on unirrigated land if any rain falls. Rice planted out. The late spring crops are gathered. Maize sowings commence. Waterings in progress on cane, cotton and early fodder crops. These last may now be cut as required. Fine weather is desirable in the beginning of the month, but the summer rains should break before the end, otherwise the heat becomes intolerable and kharif ploughings and sowings on unirrigated land are in danger of being postponed too late; and also grass is very necessary by this time to supplement the existing fodder stores. Canals should all be in good working order and the Deg stream should begin to fill.

Sawan (July—August). Maize sowings completed. Late fodder crops sown on irrigated land. Weeding and watering done in sugarcane, chillies, cotton and maize. Other operations on unirrigated land depend on the rainfall. Kharif

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Agricultural calender.

barani sowings should be completed by the end of the month and rabi ploughings should be in progress. Rain is required at intervals. Much strong sunshine is injurious. Wind should be moderate, and from the east. Canals and Deg stream should all be running.

Bhadron (August—September). Waterings done on all irrigated autumn crops. Ploughings in progress as far as possible for all rabi crops. Some weeding should be done on maize, chillies, sugarcane and vegetables. Gram and rape sowings commence. Rainfall occasionally is necessary, otherwise the unirrigated crops begin to dry up; the well cattle fail under the pressure put on them to irrigate the whole area sown. Also in the absence of rain the heat becomes excessive; the season becomes unhealthy; and the cultivators begin to go down with fever.

Assu (September—October). Other unirrigated rabi crops are sown and all early rabi fodders at wells. Ploughings continue for irrigated Rabi sowings. Kharif unirrigated crops are partly harvested. Cattle disease is usually prevalent and fever is general. Slight rain is beneficial early in the month, but injurious later.

Katak (October—November). Kharif harvesting continues. All maize and most of the rice are cut and threshed. Cotton picking commences. Irrigated wheat ploughings and sowings are carried on busily, and rabi fodder crops are sown. Sunshine and moderate wind are required. Rain is injurious as it beats down the young rabi crops as they emerge from the ground: and probably the Deg stream. The season becomes healthy and sickness generally ceases.

Maghar (November—December). Wheat sowings continue in canal-irrigated land. Rice reaping and threshing is completed. Cotton and chillies picking goes on. Watering is done for rabi fodder crops. The weather should be the same as in the previous month. Fodder supplies begin to run short.

Poh (December—January). Wheat sowings on canal-irrigated land must be completed in the first half of the month. Barley sowing may continue a little later. Sugarcane is cut and ploughings for the next cane crop are begun. Well irrigation goes on busily for all crops. Wheat straw and other dry fodder has probably run out, but the early rabi fodder crops are probably ready for cutting as required. People begin to look anxiously for the winter rains to bring on the young wheat and fodder crops and save the well cattle. Rain should certainly fall before the end of the month.

Magh (January—February). Sugarcane is cut and early fodder crops. Well irrigation is carried on day and night. Ploughings begin for early rabi crops. Dry fodder is difficult to procure. Occasional rain is desirable, followed by bright sunshine to avert rust. Moderate wind generally blows and the cattle suffer greatly from cold. Unless there has been rain the night frosts injure the crops, especially gram.

Phagan (February—March). Ploughings done for cane, cotton and tobacco. Some cane, tobacco and vegetables are sown. Irrigation absolutely necessary for all canal and well crops. Moderate rain desirable so that the grain may swell. Bright sunshine also is necessary. Late frosts and strong wind in day-time very hurtful.

Improvements.

There has been no general improvement in the methods of cultivation since settlement. Except on wells and in the suburbs of towns, cultivation is very slovenly and careless. Injurious weeds like Pohli, Leh, and Dabb are allowed to grow freely in the fields and indifferent measures are taken to extirpate them. There has been little improvement in the agricultural implements used and the hundred years old ploughs are still in general use. Many improved pattern Persian wheels, made of iron, have been introduced, however. Little effort has been made to breed or import

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AGRICULTURE.
Improvements.

class of plough cattle. Male and female buffaloes are yoked into the plough in place of or in common with bullocks.

Manure is only used for a few fields on wells near the village abadi. The general husbandry of Hafizabad tahsil is on the whole careless and slovenly.

In Wazirabad tahsil cultivation is good on the whole and very good in places—near big towns and on wells, fields are properly ploughed, hoed and manured, and look clean and well kept. Except on *maira* land injurious weeds are removed. There is a lot of double cropping in places. Special attention is now being paid to this matter by the Agriculture Department and all persons in the work of rural reconstruction, and its activities are given later in this Chapter.

Principal staples.

Table No. 19 shows the areas under the principal agricultural staples. The remaining areas under crops in 1934-35 were distributed in the manner shown below :—

Crop.	Area.	Crop.	Area.
	Acres.		Acres.
Massar	1,886	Spices	201
Peas	344	Mehdi (henna) ..	50
China and kangni ..	63	Fodder	130,684
Linseed	517	Swank, meddal, &c. ..	1,197
Rape	24,281	Mung	214
Taramira	734	Mash	58
Fruits	1,311	Rawan	..
Carrots and turnips ..	4,611	Hemp	368
Melons	5,551	Sankukra	25
Til	160	Chillies	388

The following is an account of the principal staples of the district :—

I.—Kharif crops—
Rice.

Rice is the chief canal irrigated crop in the Kharif. There are three main desi varieties : *Mushkin*, the red

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AGRICULTURE.

Rice.

(*Rattua*) and the white, *moonji*. *Mushkin* is a delicate and superior kind of rice, but is not much grown except by some big landowners and in the Gujranwala tahsil, Kalar Circle. The white *moonji* is the commonest species grown. Rice is always transplanted from nurseries by tenants or hired labour, and is never sown broadcast. The methods of cultivation except in Deg villages are very rough but are gradually improving. The seed is sown close to wells or canal cuts in beds covered with a thick coat of manure early in June. The young plants are transplanted in July when about 9 inches high, the land having first received four or five ploughings, two clod-crushings. The transplanting is a laborious and delicate process and costs about Rs. 2 per acre.

The rice straw (*parali*) is used chiefly for litter, but if pasture is scarce it is often given as fodder to cattle. It is, however, wanting in nutritive qualities and cattle never thrive on it.

Sugarcane.

The most valuable crop for its acreage, which averages about 27,310 acres, is sugarcane. It is grown to a slight extent on the river lands of Wazirabad, but chiefly on the wells of the Wazirabad and Gujranwala *tahsils*, and to a lesser extent in the Chenab and Bangar of Hafizabad. In fact it may be said that every well in the district grows its plot of cane (varying from 1 to 4 acres and averaging 2 acres per well) except in the Bar circles. It is an autumn (Kharif) crop. After careful preparation of the land it is sown in Phagan (February—March), the crop ripens in Maghar (November and December), and the juice is extracted by the iron *belna* in January and February. The three commonest *desi* varieties are *dhaulu, chinkha* and *tarreru*. The *chinkha*, also known as *nikka* and the *tarreru* are most commonly grown. The former is an inferior kind and of red colour, the cane is very sweet and is prized for the excellence of the *gur* made from it. The latter is thicker than *chinkha*. The stalk is a bright green marked with dark coloured slight cracks, hence its name. It gives a heavy outturn but its *gur* is not very sweet. The *dhaulu* or white, a delicate variety, is esteemed the best; but it demands extra labour and attention, for which agriculturists consider that the superior crop does not sufficiently compensate. Besides these varieties, there is *Saharani* or *Mirati*. It is chiefly grown in the vicinity of large towns, and is

CHAPTER II-A. AGRICULTURE. Sugarcane.

much in demand for retail sale at the bazars as the stalks, while thick and strong, are also soft and juicy. Another species known as *kahu* is also of recent introduction. The *gur* produced from it is inferior in quality, though very sweet. It is generally used in the manufacture of country liquor. The *desi* or Lahori variety known also as *kala ganna* and *ponda* is much grown around the towns of Wazirabad, Sohdra and Ramnagar, and retailed in sticks in the bazar.

Sugarcane was primarily sown for fodder, but was pressed for *gur* when no longer wanted for the cattle. In years of drought almost all the crop was given to the bullocks, and in others it was treated as a fodder crop till other green fodder was available after the winter rains. Since the introduction of better varieties by the Agriculture Department, referred to later and the opening of the sugar factory at Talwandi Rohwali the cultivation of sugarcane has begun to extend, and is used for *gur* and sugar.

The people had, and some still have curious superstitions about sugarcane; the setting the cane is a solemn operation; none of the family are allowed to spin on that day for fear it should become a stringy and worthless crop, and when the crop is ripe the first juice pressed in the new sugar-mill is distributed *gratis* to *fakirs* and servants. The old wooden *belna* though slow, expensive and inefficient was in universal use till a few years ago, but the Behea and other iron mills are now gradually superseding it. They require less labour and express more *gur* than the old and cumbrous *belna*. The only objections to them are that they so thoroughly crush the canes as to render the *pachhi* or refuse useless for making well ropes, and the oil used in lubricating them is apt to find its way into the juice and injure the quality of the *gur*. The latter difficulty can, however, be overcome by using vegetable oils. The outturn is generally from 14 to 24 maunds per acre.

Cotton.

Cotton (*kapas*) is also a Kharif crop. The area now under cotton is 42,195 acres. It is generally an irrigated crop. American cotton is not much in favour in the Gujranwala tahsil, and it is commonly stated that the soil is not suited to the crop. The *desi* variety is grown chiefly and some of it is for home consumption. The

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AGRICULTURE.

Cotton.

area cropped is 17,733. The nahri lands are generally *Kalrathi*, fit for rice only, and there is not much *chahi* area to spare for cotton. In the Hafizabad the American variety is given preference owing to the higher price of the staple. The seed after prepration by steeping in water and rubbing with cow-dung is sown in the Chet or Baisakh (March and April). The cotton is usually gathered during Katak and Maghar (October and November), the women of the cultivator's family being usually employed in this work. The picking is made every seventh or eighth day. The crop often sustains considerable damage from rats. Sowing in lines is being advocated but it is adopted very little.

Maize.

The cultivation of maize has considerably decreased of late years, and now it is 8,656 acres. It is always irrigated except on alluvial lands. It forms the staple food of the agricultural classes during the winter, and is therefore rarely sold. The crop requires careful cultivation, five or six ploughings before sowing, and 30 or 40 *mans* of manure to the acre. Careful weeding at least twice is necessary. The crop near the river suffers much from the ravages of pig. Jackals, dogs and birds are fond of maize and once the cobs begin to form, the fields have to be watched night and day. The outturn is 6 to 10 *mans* per acre.

Jowar.

Jowar is now used for fodder only. The area grown is 2,801 acres.

Moth and mung.

The Kharif pulses *moth* and *mung* are usually sown together or combined with *jowar* and *til* which gives them shade from the sun and shelter from the storms. They cover between them about 272 acres so that the crops are not now important. They are sown chiefly on the lighter loams (*maira* and *tibba*) found all over the district. *Mung* alone does well in a stiffer soil. These crops are cultivated for use as pulses.

II—Rabi crops— Wheat.

Wheat is the most important staple crop of the district, 38 per cent. of the cultivated area being occupied with it. About 75 per cent. of the crop is irrigated and most of the unirrigated crop is grown on *sailaba* or in undated land. It is grown on *barani* land only in very favourable years, though mixed with gram it is a favourite *barani* crop. There are several *desi* varieties of wheat grown. The best is a remarkably fine white

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AGRICULTURE.

Wheat.

kind, known as *wadanik* or ***daugar***. The yield both of grain and straw is at least 25 per cent. greater than that of the other varieties. It is chiefly grown in the Charkhari circles close to the wells in manured land, the seed being carefully selected from the best ears of the previous crop, and is sown early. It is losing its popularity owing to the high winds and hail storms at the time of maturing. The improved varieties are replacing it. The other *desi* kinds are *berrera* or mixed wheat, a degenerate form of *wadanik*. *Nikki* or *Gujarkhani*, an inferior variety less nutritious than either of the above but ripening early and requiring less careful cultivation and fewer waterings, and lastly *goni* or beardless wheat, in some respects like *nikki*, but with a heavier ear and better yield, while the flour though not so nutritious is white, pure and digestible. On well lands the wheat, at least in fields near the well is usually manured, the distant fields receiving a top dressing or having cattle folded on them. It is rarely weeded and the rising crop is sometimes choked by such weeds as *bughat naunak*, *jana*, &c. The land should receive five or six ploughings before sowing, and unless aided by rain the crop requires five or six waterings. Wheat is most commonly rotated with maize which takes little out of the soil. The yield may be estimated at 8 to 14 *mans* per acre on irrigated land, 4 to 8 *mans* on *sailaba* and *barani*. The outturn of straw (*bhusa*) is nearly the same. It is stored for fodder in pits (*dhar*) carefully plastered with mud and is served out to the cattle mixed with green fodder or chopped turnips or the stalks of *jowar*, maize or cane. All these varieties of wheat are slowly giving way before the improved wheat seed introduced by the Agriculture Department which will be noticed later.

Barley.

Barley as Rabi crop ranks after wheat in importance, the average area being about 21,111 acres. It has been replaced to a great extent since the advent of canal irrigation by superior crops. It does not require such careful cultivation as wheat, gets fewer waterings, is rarely manured, ripens earlier, and does fairly well on the inferior soils not suited for wheat. It is thus a crop of the poorer cultivator. One advantage is that it can be sown up to 15th January, while wheat must be put in by 10th December, and thus if the winter rains set in about Christmas a good deal of fallow land is

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AGRICULTURE.

Barley.

hastily ploughed up and the barley is sown. The yield is rather less than that of wheat, though with similar advantages that of barley would be greater. There are two *desi* varieties, the *paighambri* or *kabuli*, an imported species which is beardless like *goni* wheat and the *desi* or indigenous kind which is much more commonly grown. It matures early and is used as food by those, whose supply of wheat has been exhausted. It is used in the form of *sattū* in the summer. It is also used for feeding horses, and the *bhusa* is much superior to that of wheat for fodder.

Gram.

Gram is an important crop in this district, covering an average area of about 102,463 acres. It is very seldom irrigated, and is sown generally on good clean clay or loam soils, any traces of *kallar* being fatal to it. It is grown with most success in the Bar where the soil is cool and undeteriorated by continued cropping. The crop is particularly suitable for the Hafizabad tahsil with its scanty rainfall and large unirrigated area. It is usually sown in furrows with the drill, and wheat or barley or oilseeds is often mixed with it. If winter rains are favourable both crops mature, if they fail the gram is so hardy that it generally holds its own, even if the other crops wither away. The yield may be estimated at 4 to 8 *mans* per acre. The crop is liable to injury from thunder-storms which blight it, or from heavy rain, and these are especially to be dreaded when the pods are filling out. Gram is eaten by the rural population all the year round either dry and whole or parched (*chaubina*) but chiefly in the form of *dal* at the evening meal.

Oilseeds.

The Rabi oilseeds include different varieties of linseed, rape and mustard seeds known as *alsi, taramira, tripakki, toria, sarshaf* the products of which are so frequently confounded. They are both irrigated and unirrigated: most of the irrigated crop, *kali sarson* or turnips, is cut while green as food for cattle or men, while the unirrigated known as *tripakki malwani* and *taramira* are allowed to ripen for the sake of the seed which is made into different kinds of oil, colya oil, mustard oil, &c., and used for cooking or burning.

Of the Kharif oilseeds, *til* (sesamum) is generally an unirrigated crop.

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Oilseeds.

The area under oilseeds of all classes comes to about 25,706 acres, and the better prices that have prevailed of late years, have given an impetus to the cultivation of these crops. They are grown with most success in the Bar villages. Part of the crop is pressed locally, the oil being used largely as an article of food and medicine, and the refuse (oil-cake) is a valuable article of food for milch cattle. For lighting purposes the vegetable oil has been driven out of the field by the imported mineral oils, and the kerosine tin is met with in the most remote villages.

Mehndi.

The culture of *mehndi* is not general, but it deserves some notice. It is an evergreen shrub, and from its leaves the henna dye used so generally at marriages is extracted. Few crops are more valuable, as when it has once taken root it will go on yielding two crops of leaves in the year for as much as 30 or 40 years. It needs, however, frequent manuring and constant irrigation. Its culture, though most remunerative, is not extending owing to the prevalent superstition that ill luck attaches to it. Any one growing it will certainly be childless and ever goes in imminent danger of sudden death.

Tobacco.

Tobacco is grown on the highly enriched or manured lands common round all villages and close to the wells. It is sown in a sunny, well protected spot in Katak (October); the seedlings are transplanted in Maghar-Phagan (January and February) and ripen in Jet or Har (May or June). The land cannot be too well manured, and constant irrigation and hand hoeing are essential. The return from tobacco is so large that the trouble necessary for its production is amply compensated. The sandy soil round Kassise in the Hafizabad tahsil yields a crop famous for its flavour. Nearly all the leaf is consumed locally. The local production is not sufficient for the demand.

Melons.

About 5,550 acres are under melons. Owing to the general fall of prices after the great war more attention has been paid to this crop which brings in good money. It is sold at site and taken to towns in lorries, etc., and exported from the district as far as Peshawar and Delhi. Gakkhar, Nat, Maraliwala, and Gondlanwala have a special reputation for melons.

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AGRICULTURE.

Fruit gardens.

The area under gardens is 1,310 acres. There are some excellent gardens of oranges of sorts in towns and some villages The blood-red Malta oranges of Gujranwala are famous throughout the province. Plants are exported from Gujranwala also. There is no Fruit Growers Association in the district yet but one is about to be formed. The Agricultural Farm at Gujranwala specialises in citrus plants and grapes.

The Nurseries at Gujranwala are—(1) Popular Nursery; (2) Nazir Nursery; (3) Umar Din Nursery; and (4) Ghulam Muhammad and Ali Muhammad Nursery. Malta orange plants sell at from Re. 0-12-0 to Rs. 3-4-0 each, so that a nursery is a paying concern. No zamindar has yet started one! The Agricultural Farm at Gujranwala has a small nursery and sells plants of Malta oranges, sangtra, lemons and grapes.

Vegetables.

All the usual vegetables are grown around towns and do well.

Fodder.

The crops grown primarily as fodder are *charri*, *senji* and *maina* (clover), turnips (*shalgham*), but many other crops such as *jowar*, maize, cane, *moth*, *mung*, in the Kharif, wheat, barley, *china*, *kangnis* in the Rabi are freely laid under contribution for fodder if the supply of pasture or of straw (*bhusa*) runs short. The extent to which resort is had to these crops depends first on the extent of pasture land available, and also enormously from year to year according to the character of the season. *Charri* alone or mixed with the *bhusa* is the favourite fodder in the hot weather months. In the autumn if grass is scarce, it is supplemented by the stalks of *jowar* or maize and the *bhusa* of *moth* and *mung*. Indeed, if these crops are poor they are often grazed by the cattle while still standing. In the early winter months if pasture is scarce and the *jowar* crop has been poor, the sugarcane is laid under contribution. The canes are chopped up like *jowar* stalks and mixed with *bhusa*. After Christmas the Rabi fodder crops, turnips, carrots, come into use and rape (*sarson*) and *taramira* are often cut for fodder. These are rarely given alone, being usually mixed with *bhusa* or dried *jowar* and maize stalks. The clover crops *senji* and *maina* grown close to wells in the stubble of maize, cotton, &c., also come into use about this time. In February or March, green wheat or barley is freely resorted to, as last year's

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AGRICULTURE.

Fodder.

straw has by this time often run out. In a district largely dependent on wells the number of cattle that has to be maintained for working the wells and for ploughing is fairly large, and their keep is one of the heaviest charges on the zamindars. The well and plough cattle over all the district have more or less to be stall-fed all the year round, and the above remarks will show what a heavy tax their maintenance is on the profits of agriculture.

The grasses have been described in Chapter I-A.

Crop diseases.

Besides drought and floods, the two great enemies of the crops are weeds and parasites. For cane, cotton, and maize, careful weeding (*godi*) is indispensable, and if, as often happens, heavy monsoon rains retard or prevent this work, there is a great falling off in the yield. Wheat is not often weeded, barley never, and both these crops, especially in alluvial and sandy soil, suffer much from weeds such as *bughat*, pohli, *naunak jana*. It is a curious fact that fields sown with the aid of natural moisture run much more to weeds than if sown with well or canal irrigation. The cause of blights and crop diseases is little understood by the people, but their results are often only too well marked. A parasite named *tela*, which attacks most crops, except wheat, is most commonly heard of. It flourishes in a drought, and, attacking the plant near the top, it works downwards and checks the growth.

Sundi is a small caterpillar which attacks maize, tobacco and gram. *Toka* is a similar parasite which attacks cane and maize. Rust (*kungi*) is the most dangerous enemy of wheat. It is brought on by raw, cloudy weather in January or February, following on heavy winter rains, and is most common in damp, water-logged soils. It turns the blades yellow, working down from the top, stunts growth and prevents the ear from forming. A good shower of rain, followed by bright warm weather, is the most effectual remedy for it.

Sokha is the general name given to the hot dry wind that blows often at ripening time in October and March. It prevents the ear from swelling out, and makes the ear small, dry and hard.

White ants (*sewank*) do much damage to crops in sandy soils in seasons of drought, but the most dangerous plague of all is locusts, whose periodic invasions

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AGRICULTURE.

Crop diseases.

lay waste the tract they pass through like the march of a hostile army. In the hot weather of 1891, the sprouting autumn crops over the whole district were devoured, the trees stripped bare of leaf and bark, and all vegetation practically annihilated by them. In 1929-30 there was another serious visitation.

Agricultural improvements.

The administrative officers of the Agriculture Department are shown in Chapter III.

There are three Agricultural Assistants working in the district for the improvement of Agriculture. One of them is stationed at the headquarters of each tahsil. That at Gujranwala, is also in charge of the Gujranwala farm. There are five Mukaddams, one of whom is posted at Sukheke. Each of these Mukaddams is provided with a pair of bullocks and two beldars to provide practical demonstrations and to run the demonstration plots.

Gujranwala Farm.

The district farm at Gujranwala has an area of about 100 acres. There is a Mukaddam in charge. This farm is leased out to tenants, who are only allowed to grow improved varieties of various crops mainly for seed purposes. The produce obtained from the farm is distributed to the zamindars as seed, in order to improve the crops of the tract.

Fruit.

Attached to this farm is a garden, where citrus plants—such as Malta oranges, sangtaras, lemons, and sweet limes, etc., are grown. Out of the varieties of grapes three varieties, namely, Sultana, Black Prince, and Muskat have done very well, and their fruit is very much appreciated. *Falsa* is also grown, and does well. The Nursery supplies the public with reliable and good plants, and the demand for these is increasing.

Demonstration plots.

In order to convince the zamindars of the superiority of the improved types of the various crops recommended by the department, the district staff arranges for demonstration plots of each crop at suitable centres in various villages and on the zamindars' own lands. This method has proved very successful, and the departmental seeds are consequently in great demand. The difficulty in the case of the spread of the improved implements is the initial cost, as very few zamindars are prepared in these days of depression to spend their money which is barely enough to carry on with.

CHAPTER II-A.

AGRICULTURE.

Improved seed.

In order to provide facilities for the zamindars to obtain improved seeds, several agencies have been established in the district.

These seed agencies supply improved types of wheat, such as 8-A, Cross 518, Cross 591, D-1 and 9-D, Barley No. 4 and 5, Gram No. 7 and 17. Seed of American cotton 4-F., 289-F., and Desi cottons of the Mellisoni variety are also supplied. Sugarcane varieties Co. 205, Co. 285, Co. 213, Co. 223 and Co. 290 are spreading. The rice varieties recommended are Basmati 370, Mushkin 41, Jhona 360 and 349, Palaman 246, Magoi 378. Fodder crops; Berseem, French Oats, Cow peas, Velvet Beans, Japan Sarson, Lucern, Elephant and Sudan Grasses are also being recommended and some of these are getting very popular with the zamindars.

The area under improved crops is—

	Acres.
Sugarcane	7,881
Cotton	18,661
Wheat	107,029
Rice	9,903
Berseem	2,500

Rotation of crops.

The Agriculture Department has found that the following are the general rotations practised in the district :—

(a) On canal irrigated land—

1. Rice—fallow—Rice.
2. Rice—Berseem or Shaftalu—Rice.
3. Rice—Wheat or barley (unirrigated)—Rice.
4. Wheat—Cotton—Fallow.
5. Maize and Senji—Cotton.
6. Wheat—Toria—Cotton.
7. Wheat—Maize and Senji—Sugarcane.
8. Wheat—Maize—Sugarcane.
9. Wheat—Fallow—Wheat—Toria—Cotton.
10. Wheat—Fallow—Wheat—Chari Guara and Gram—Cotton.
11. Wheat—Wheat—Toria—Cotton.
12. Chari—Gram.

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AGRICULTURE.

Rotation of crops.

(*b*) On well irrigated land—

1. Chari Guara—Wheat—Maize—Wheat.
2. Wheat—Cotton—Fallow.
3. Maize—Wheat—Bajra—Turnips.
4. Tobacco—Maize—Senji—Sugarcane.
5. Wheat—Maize—Senji—Sugarcane—Cotton.
6. Maize—Berseem.

(*c*) On unirrigated or barani lands—

1. Wheat—or gram—Chari—Guara or Bajra.
2. Wheat—Fallow—Gram.
3. Wheat—Fallow—Wheat.
4. Chari—Guara or Bajra—Fallow—Wheat or Gram.

It therefore recommends the inclusion of leguminous crops in rotations so that the fertility of the soil may not be affected. Rotations should not be very exhaustive and shallow rooted crops should alternate with the deep rooted crops. In the light of the above remarks rotations Nos. 1, 2, 5, 7 and 10 in (*a*), Nos. 1, 4, 5 in (*b*), and No. 1, 2, 4 in (*c*) above can be practised with advantage.

Manures.

The manures at present in use are :—

Farmyard manure, Town sweepings, Sulphate of Ammonia, Nitrate of Soda. Tethering of cattle in the fields is also commonly practised, and is locally known as " Behak."

The Department recommends—

(*i*) Instead of storing dung in heaps, the pitting of manure should be adopted. The dung and urine along with other sweepings of the farm should be carried to a pit where it should be allowed to remain till it has decayed. The washing away of the useful manurial ingredients should be avoided, and the manure pits should be in a sheltered place. The manure should be in a thoroughly decomposed state before its application to the crops. At the time of application it should be spread evenly in the field and ploughed into the soil immediately.

(*ii*) *Green manuring.*—This consists of growing leguminous crops and then ploughing them in at the time of

CHAPTER II-A. AGRICULTURE. Manures.

flowering with a furrow turning plough. Guara and San are suitable crops for this purpose.

(*iii*) *Artificial fertilizers.*—Amonium Sulphate and Nitrate of Soda should be applied in conjunction with the farmyard manure. Thus applied, these fertilizers will increase the readily available plant food, and the same quantity of farmyard manure could thus be utilized for much larger areas.

Implements.

(*i*) *Chaff Cutters.*—This machine has become very popular. Several Foundaries in Batala, Lyallpur and Sialkot manufacture these machines, and as they can be obtained cheaply many of the zamindars now possess one.

(*ii*) *Ploughs.*—The Raja plough has established its usefulness for the eradication of deep rooted grasses like 'Dab' etc., and there is a demand for it in the barani tracts. A fairly large number is in use in the district.

(*iii*) *Meston ploughs.*—The soil of this district is heavy and this plough is, therefore, not much in favour. The Hindustan and Chattanooga ploughs, which are of heavier build, are liked better.

The approximate number of implements sold during the year 1934-35 is given below :—

Chaff Cutters	776
Meston ploughs	50
Raja ploughs	5
Gur boiling pans	29
Horse Hoe	1
Spare parts	508

The number in use is not known.

Weeds and pests.

Every effort is being made to control weeds and pests, and the zamindars are taught the life history of the pests and their control measures. Those met with are :—

(1) Wheat	Smut.
(2) Cotton	(*a*) Pink and spotted. Bollworms. (*b*) Root Rot.
(3) Sugarcane	(*a*) Top-borer. (*b*) Pyrilla.
(4) Rice	Rice leaf hopper.

CHAPTER II-A. AGRICULTURE. Propaganda.

Advantage is taken of fairs for demonstrations and lectures and leaflets are distributed free. The use of sound seed is the first " cure ", of course. There is a bi-monthly paper, *Dihat Sudhar*, published in the district and articles are written for it by officers of all Departments from time to time.

Agricultural Association.

There is an Agricultural Association in the district, and nearly all the leading zamindars of the district are members. Two meetings are held annually and all problems connected with the improvement of Agriculture are discussed.

Farmer Association.

A Farmers Association has also been formed recently in each village.

A Fruit Growers Association is about to be formed.

Takavi.

Loans are granted by Government for the sinking of wells, purchase of seed and bullocks, and general improvements.

Live-stock.

Table No. 22 in Part B shows the live-stock in the district at different periods.

Bullocks and bulls have increased generally in recent years. Cows have lost in popularity as the buffalo is replacing the cow for milch purposes. There are 76 stud bulls working in the district. The number is small, taking into consideration the number of cows in the district, and it is hoped that the District Board will provide more bulls. The Civil Veterinary Department is making efforts to that end, and meanwhile is castrating useless bulls. In 1934 there were 14,324 bulls castrated. The Hariana and Dhanni bulls are popular.

Cattle fairs.

The principal cattle fairs are held at Gujranwala, Eminabad and Hafizabad, but the principal object seems to be to raise revenue for the District Board or other local body rather than to encourage cattle breeding in the district. No part of the revenue is specially ear-marked for the purchase of bulls with a view to creating a supply of good stock in the district either for agricultural purposes or for revenue.

Cattle diseases and Veterinary Hospitals.

There is much mortality especially in the Hafizabad tahsil due to water-logging, and the restriction and deterioration of grazing lands. Many cattle die each year for want of proper attendance. Most of the

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debts incurred by farmers in this tahsil are for the purchase of cattle to replace dead ones.

Veterinary hospitals, etc.

There are nine Veterinary hospitals in the district in charge of qualified Veterinary Assistants and Vetrinary Assistant Surgeons. Each hospital has four outlying dispensaries attached to it which are attended either weekly or fortnightly according to the importance of the place. In this way some veterinary aid is placed within the reach of all parts of the district.

Hæmorrhagic Septicæmia and Rinderpest are the two important contagious diseases amongst cattle which when they break out cause a considerable loss to the zamindars. Vaccination against the former, if carried out before the rains, has proved to be of immense use and the Sub-Veterinary Staff is always busy in vaccinating cattle. Serum inoculation and prophylactic measures are adopted for the control of Rinderpest. Goat Virus vaccination against this disease has recently been done in 9 villages and it is expected that this will establish longer immunity.

There are 7 Surra centres in the district which are all doing very useful work in the treatment of Surra cases.

Staff.

See Chapter III.

Ploughs and Plough Oxen.

With the extension of cultivation the number of ploughs and bullocks has increased though few zamindars can afford to keep spare bullocks. Cows when not in milk are often yoked into the plough. Camels are used for wells in places.

Sheep and goats.

With the restriction of grazing areas, the number of sheep and goats has also decreased. The District Board has done nothing to improve the breed.

Horses and ponies.

The number has increased in recent years, but this is not a horse breeding district. The District Board has three horse stallions which are kept at Veterinary Hospitals at tahsil headquarters. See Table 23 in Part B.

Donkeys, mules, etc.

Donkeys, mules and camels have also increased. They are used for transport. No special measures are taken to improve the breed. The District Board has one donkey stallion, but contemplates getting two more. See Table 23 in Part B.

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Comunications and Markets.

The district is well provided with communications. The main line of the North-Western Railway traverses it from north to south for a distance of 40 miles and the towns of Gujranwala and Wazirabad are situated on it. Wazirabad is also connected with Sialkot by the Wazirabad-Sialkot branch line, and with Hafizabad and Lyallpur by the Wazirabad-Khanewal Railway, which passes through the heart of the Wazirabad and Hafizabad tahsils. The Shahdara-Sangla and the newly opened Shahdara-Narowal branches of the North-Western Railway have brought the out-of-the-way villages of the district in the south-west and south-east, within easy reach. Direct railway communication between Gujranwala and Hafizabad and then on to Jhang, and between Gujranwala and Sheikhupura *via* Naushera Virkan would do a great deal of good and repay the cost of the extension.

The Grand Trunk Road traverses the district north and south parallel to the main line of the railway and the Hafizabad-Daska metalled road runs through its length east and west. There is a network of unmetalled roads, which are not, however, kept in a good state of repair, and are unfit for wheeled traffic during the greater part of the year. The canal banks of the Upper and Lower Chenab Canals and their branches afford a convenient passage for motor traffic for officials having permits.

Gujranwala town affords market facilities for the disposal of the agricultural produce of the tahsil and of the adjoining villages of the Sialkot district. There is a good *mandi* for rice at Kamoke now. The market towns of Wazirabad and Akalgarh serve the Wazirabad tahsil, while the *mandis* at Hafizabad, Kaleki and Sukheki are used for the disposal of the produce of the Hafizabad tahsil, much of which is also taken to the more central *mandi* at Sangla in the Sheikhupura district.

There is brisk lorry traffic and camels and donkeys are the chief means of transport. There is not much bullock-cart traffic. There are ferries on the Chenab river and a boat bridge on the Chenab, in the winter beyond Pindi Bhattian, between this district and Sargodha district. See also Section G of this Chapter.

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AGRICULTURE. Elements of population.

Statement V shows the tribes of the land owners of the district, with details of area held by each tribe.

Gujranwala tahsil.

In the Gujranwala tahsil, the Jats form the chief agricultural tribe and are Muhammdans, Sikhs and Hindus. Muhammdans predominate. The principal *Gots* are the Virk, Waraich, Cheema, Goraya, Dhotar, Sekhoo, Chahal, Bhindar, Dhillu, Man, Sansi, Malli, Sech and Basrai. The Virks are by far the best cultivators and the Cheemas and Waraiches come next. The majority of the Jats are, however, indifferent and slovenly farmers.

Labanas, who are found in the south of the Kalar and Charkhari circles, are industrious farmers and enlist freely in the army. Rajputs of the tahsil form no exception to the members of the tribe elsewhere, in their indifferent husbandry. They mostly own land in the south of the Kalar and Charkhari circles.

The Diwans of Eminabad are the chief Khatri owners, and own several entire villages.

Wazirabad tahsil.

The Jats are by far the largest owners, and are mostly Muhammadans. Rajputs, Sayyads and Arains are the other agricultural tribes of the tahsil. Most of the Rajputs are Bahrupias, owning land in the Chenab circle. The non-agricultural owners in the tahsil are the Khatris, Aroras, Kashmiris and others.

Cheemas and Chathas are the chief clans of the Jats, inhabiting this tahsil. The former own a greater part of the eastern half of the tahsil and the latter of the western. The Cheemas are hardworking and good cultivators, but their holdings are small and they are generally in debt. The holdings of the Chathas are much bigger, but they are not as hardworking and industrious as the Cheemas, and are improvident and extravagant. Waraich, Ghumman, Kaler, Gil, Sial and Bagri are some of the other Jat clans in this tahsil.

The Bahrupias are very hardworking and industrious and are by far the best cultivators after the Arains. They have, however, lost most of their lands by erosion and are very poor.

Hafizabad tahsil.

In Hafizabad tahsil the Jats form by far the most important tribe or a congeries of tribes. Next come the

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AGRICULTURE.

Hafizabad tahsil.

Bhatti Rajputs. Sayyads, Koreshis, Kokars, and other agricultural tribes own only small areas. Khatris (Kapurs and Chopras) of Hafizabad and the Aroras of Pindi Bhattian, Kot Nakka and other places are important landowners.

The principal denominations of Jats found in this tahsil are the Chathas, Tarrars, Bhagsinkes, Lodika Kharrals, Bhuns, Viraks, Hinjras, Gondals and others. The Viraks are all Hindus, and are the best cultivators. Hinjras are mostly Hindus and there are some Hindus among Chathas. The other Jats are all Muhammadans and the best cultivators among them are Bhagsinkes, followed by Lodika Kharrals. Chathas and Tarrars are indifferent cultivators and are inclined to be extravagant in their mode of living.

Price of land.

Table No. 21 gives statistics of the sales and mortgages of land. The figures in the statement below show the average prices realised by sale or mortgage of land in each of the three tahsils for the cycle of years adopted at the last settlement. They are taken from the assessment reports :—

Tahsil.	Sales.	Increase per cent.	Mortgages.	Increase per cent.
	Rs.			
Gujranwala	231	320	107	256
Wazirabad	229	190	114	192
Hafizabad	129	222	75	525

In all the tahsils there has been a notable increase in the value of land of late years. Thus, in the Gujranwala tahsil, in the period 1901—1910 the average selling price of land (cultivated and uncultivated) was Rs. 55 per acre, and in 1912—23 it was Rs. 231. In Wazirabad, from 1901 to 1909 the selling price was Rs. 79 per acre and from 1914 to 1923 Rs. 229 per acre. In the Hafizabad tahsil the price of land from 1914 to 1923 was Rs. 129 an acre as against about Rs. 4 an acre before the canal irrigation came.

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Price of land.

In the Hafizabad tahsil the recent rates paid for land acquired by Government for the purposes of seepage drains are as follows :—

Chahi and Nahri	..	Rs. 200 to Rs. 225.
Barani	..	Rs. 125 to Rs. 150.
Banjar	..	Rs. 60 to Rs. 75.
Unculturable	..	Rs. 40 to Rs, 50.

In Wazirabad the rate paid for *chahi* land is susually Rs. 200 to Rs. 250 per acre, *of sailaba* Rs. 170 to Rs. 200, and of *barani* Rs. 100 to 150, while in Gujranwala the rates are *chahi* Rs. 250 to Rs. 400, *barani* Rs. 150 to Rs. 200 per acre.

The Canal System.

The Canal System has been referred to earlier in this section, and a more detailed description by canal divisions will be of use.

Lower Chenab Canal Project.

The necessity for irrigating the Rechna Doab was first recognized in 1862 when some levels were taken through the Sialkot district with a view to proving the feasibility of providing irrigation from the Tawi river. Two reports on the subject were submitted in December, 1863, and October, 1864, but were confined to the country about Sialkot and above Gujranwala ; as, however, the *data* were considered too untrustworthy to frame any scheme on, the Chief Engineer declined to recommend the proposal. Nothing further was done between 1866 and 1872, but in the autumn of the latter year operations were commenced for providing a complete level chart of the whole of the Doab with the view to the preparation of a project for its irrigation.

The field work lasted two years, and in 1875-76 a project which included one perennial and two inundation canals was prepared and submitted for orders, but in reviewing the project the Government of India remarked " that the Governor-" General in Council, having regard to the admitted insufficiency of the estimates, " to the uncertainty in the amount and the certainty of great delay in reaching " the full amount of the returns, did not feel justified at present in embarking " on a scheme of such magnitude."

Between 1877 and 1882 the Chenab Inundation Canal alone received any attention. In the latter year the Government of India called for a report on the Irrigation projects under consideration which were likely to prove sufficiently remunerative to be classed as Productive Public Works. After careful consideration of all the schemes which had been proposed the Chief Engineer selected four which included the Ramnagar Inundation Canal (the second of the two mentioned above), and an estimate for it was prepared and submitted in 1882 under the name of the Chenab Canal Project.

The head of this inundation canal was situated on the left bank of the river Chenab near the village of Garhi Gola about 14 miles below Wazirabad, and 8 above the town of Ramnagar from which it had originally taken its name.

The canal as designed consisted of 19 miles of main line and 156 of branches, with a maximum capacity of 1,800 cubic feet per second, and was designed to command 881 square miles of country, of which 164 square miles were uncultivated Crown waste bringing in grazing revenue only. The depth of water in the main canal was estimated to be 7 feet, and the bed width 109 feet. It was anticipated that 144,000 acres equal to 225 square miles would be annually irrigated, which amounted to 25·4 per cent. of the gross area commanded.

A Division for the construction of this canal was formed on the 1st January 1883, but some time was necessarily lost in preliminary operations, collecting, establishment, &c., so that ground was not actually broken until the 29th July of that year, and the canal was opened for irrigation on the 9th July, 1887.

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AGRICULTURE.

Lower Chenab Canal Project.

The difficulty, not to say impossibility, of satisfactorily working so large a canal as an inundation system soon became apparent. The head reach silted up almost solid early in the cold season and rendered it difficult to mature the kharif crops or to give watering for the rabi. The necessity for permanent headworks with weir across the river which would allow of water being forced into the canal was at once recognised and an estimate with this object was prepared in 1889 and was sanctioned in the same year.

It was decided after careful consideration that the weir should be built opposite the village of Khanki situated about 8 miles below Wazirabad and 6 above the old inundation head at Garhi Gola, a feeder canal being dug from there to join the old canal above the regulator and escape head which had been built at Chenawan.

Work was commenced in the cold weather of 1889-90 immediately sanction was obtained and pushed on with great vigour—the works in the river and the feeder canal being completed in January, 1892, in time to give final waterings to the rabi crops which had been sown on the inundation canal supply; the first crop of the perennial Chenab Canal was, however, the kharif of 1892.

Extension Project.

It had always been recognised that with a permanent weir it would be possible to command the whole of the Rechna Doab, and after the commencement of work on it an entirely fresh and complete estimate was prepared for a large canal to irrigate the whole Doab. This was sanctioned by the Secretary of State in August, 1892, and work on the extended project at once commenced.

The final project of the Chenab Canal utilised all the channels of the old inundation canal, but the main line was widened from a width of 109 feet to 250, and the maximum depth of water increased from 7·0 feet to 10·5 feet. The two largest branches of the old canal, to Mian Ali and Rakh Branches, were widened and increased in length, and two new ones, the Jhang and Gugera of still greater capacity, were designed to irrigate as far as Jhang and Shorkot to the north and to the old Harappa and Sarai Sidhu tahsils of the Montgomery and Multan districts, respectively, on the south.

The full supply of the canal was estimated, eventually, to approximate 10,000 cubic feet per second and command an area of 3,000,000 acres of which 500,000 acres may be irrigated annually.

The headworks were completed by the end of 1893-94.

At Nanuana where the main line ends, the canal trifurcates and the Rakh and Mian Ali and Jhang Branches are formed.

There is also the Upper Gugera Branch which takes out of the main line opposite the village of Sagar and enters the Sheikhupura district.

System of working.

The canal system consists of—

(*i*) A main canal;

(*ii*) Main branches tailing off the main canal;

(*iii*) Major distributaries tailing out of the main line or branches;

(*iv*) Minor distributaries tailing out of the major distributaries;

(*v*) Village water-courses tailing out of the major or minor distributaries.

All the channels detailed above except the last (village water-courses) are constructed, maintained and controlled by Government, the last are constructed, maintained and controlled by the villagers.

The principles aimed at, and with few exceptions attained, are:—

1st. That water should be delivered in a Government channel to the boundary of each village from which points the village distributing channels are made by the villagers.

2nd. That two villages should not have an interest in the same water-course.

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AGRICULTURE.

System of working.

The scheme of the canal contemplated sufficient water being given to the old or established villages of the district to irrigate 40 per cent. of the area commanded annually, which percentage is increased to 50 in the case of all the new villages formed out of the Crown waste land of the Gujranwala district. In both cases it is estimated that the proportion of kharif to rabi may be as 2 to 3. Thus in the old settled villages the area of kharif contemplated is 16 per cent. and of rabi 24 per cent. of the area commanded, while in the new villages these percentages are 20 and 30, respectively.

The canal was designed to carry 1,800 cubic feet per second, but the demand for the new colonies were so great that as much as 2,300 cubic feet per second have been forced down it.

Headworks at Khanki reconstructed.

At the head of the canal, now called the Lower Chenab Canal, at Khanki, the river is spanned by a weir 4,090 feet long, divided into eight bays each of 500 feet, with a flying bridge, consisting of a cradle running on a wire rope, from bay to bay, to permit of men crossing the weir during floods. As constructed, the weir was little more than a bar across the river to prevent retrogression of levels, the raising of the water surface being effected by means of falling shutters, six feet high, erected on its crest. Undersluices, consisting of twelve vents each 20 feet wide, were provided on the left flank of the weir immediately below the head regulator, which was given 12 openings of 24½ feet width, each opening being divided by small piers into three vents 6½ feet wide.

Considerable modifications have been made in the headworks since their original construction. In 1910, in view of the enormous quantities of silt which were found to enter the canal, a raised cill was added to the head regulator and, in order to obtain the same area of waterway, the small dividing piers were removed and a subsidiary regulator of five spans of 24½ feet wide constructed a short distance above it. Between 1911 and 1922 the weir crest has been raised twice, two feet each time, to enable better control of supplies to be obtained, and the gates and gearing of the undersluices were replaced by modern gates of the stoney pattern.

This weir has been subjected to progressive damage from undermining ever since its construction in 1892 and extensive repairs have been carried out from time to time. Matters, however, came to a head in 1932 when serious damage occurred to the left undersluices and bays 3 and 4 of the weir. The detailed examination of the structure showed that the undermining had

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Headworks at Khanki reconstructed.

progressed to a dangerous extent. A scheme of reconstruction costing approximately Rs. 38 lacs was consequently sanctioned and executed during the years 1933, 1934 and 1935. The weir has now been reconstructed in six bays extending over a length of over 3,000 feet. The remaining two bays of 500 feet each have been depressed and gated to give increased waterway and better control of the river. In point of design and execution this reconstruction embodies the latest ideas in this class of engineering.

The canal carries the enormous discharge of 11,231 cubic feet per second and irrigates annually about 2½ million acres and brings a revenue to Government up to 2 crores of rupees which represents over 50 per cent. on the capital outlay. This canal comprises the most extensive and successful irrigation system in the country and perhaps in the world.

The Khanki Division, Lower Chenab Canal.

The Khanki Division, with headquaters at Khanki comprises the headworks and 40 canal miles of 5,000 feet each down the canal to Nanuana. The Chenawan escape and the head regulators of the Upper Gugera Branch at Sagar and the Jhang, Rakh and Mian Ali Branches at Nanuana and also of the various small distributaries taking off between Chenawan and Nanuana are maintained by the Division. In addition, there is the engineering part of the Chakanwali Reclamation Farm. The staff is shown in Chapter III.

The Hafizabad Division, Lower Chenab Canal.

The Canal system.

No part of the main line is in this division. There are, however, 25 miles of the Jhang Branch, and 14 miles of the Rakh Branch in it. All the irrigation from this canal in the Wazirabad and Hafizabad tahsils, except the small area falling in the Lyallpur Division, is in the Hafizabad Division.

Waterlogging.

In order to cope with this evil the Irrigation Branch has contructed 135 miles of main and branch drains and is continually adding to their length and increasing their capacity; these measures have succeeded in reclaiming some areas, and preventing the further spread of the evil.

Staff, etc.

The staff and canal advisory committee are shown in Chapter III.

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AGRICULTURE.

Lyallpur Division, Lower Chenab Canal West.

The Canal system.

The Jhang branch from R. D. 125 to 151,000 is in this division. There are the following distributaries :—

Beranwala, Mallian with its minors and Noon with its minors.

Area irrigated.

The average irrigated area during the past 3 years is 12,540 acres.

Waterlogging.

The area below Dhaya in the villages Hinduana, Karim Dadki, Machhunika and Noon is waterlogged. Kubrika drain was constructed to benefit this area in the year 1916 at a total cost of Rs. 11,504. Since then there has been a decrease in the waterlogged area and about 603 acres have been reclaimed.

The drain is kept in thorough order by a gang of beldars and in October. 1934, the whole drain was thoroughly silt-cleared at a total cost of Rs. 2,500. The discharge that has passed in this drain during the monsoon in the various years is given below—

		Cusecs.
On 22nd July, 1931	..	21·5
On 26th August, 1932	..	13·3
On 19th August, 1934	..	20·8
On 25th August, 1935	..	38

The drain thus helps the locality by removing the rain water very quickly.

With the construction of Marh Chiniot drain, Kubrika drain may also undergo modification. Budh Nala, which now runs in this tract, would be opened up and connected with Marh Chiniot drain. It is expected that this scheme will further benefit this area. The drain runs in two districts, namely, Gujranwala and Jhang.

Staff, etc.

See Chapter III.

Upper Gugera Division, Lower Chenab Canal, East.

There is irrigation in the Gujranwala District from the following Channels :—

From Upper Gugera Branch—Jaurian, distributary with Wachoke and Shamir minors, and Kassoke

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AGRICULTURE.

Upper Gugera Division, Lower Chenab Canal, East.

distributary. From Mian Ali Branch—Jalaliana distributary, and some outlets from Mullay distributary in the first six miles. No portion of the main canal is in this Division. The first 9 miles of the Upper Gugera Branch and 6 miles of the Mian Ali Branch lie within Gujranwla District.

Waterlogging.

Within the jurisdiction of Upper Gugera Division an area of about 100 square miles in the South-west of Gujranwala District is effected by waterlogging. This area is roughly traingular in shape, being bounded on the north by the Lower Chenab Canal and Rakh Branch and on the east by a line about a mile eastward of the Upper Gugera Branch.

Anti-waterlogging measures for this tract during the last five years consist in the excavation of the Rechna Main Drain, running parallel to the Upper Gugera Branch towards the east. After 4 miles this drain enters Sheikhupura limits.

Similarly, Mian Ali drain runs from Nanuana along the Mian Ali Branch for a length of eight miles. This has always worked well by interecepting seepage from this branch.

The whole of this tract is crossed by the Jurrian Kassoki drain which is about 10 miles long. This works efficiently by desaturating the soil.

In addition to these drains, running on both sides of Upper Gugera Branch, are a few shallow drains, which help the country side by intercepting the seepage water from finding its way to the adjoining country to a certain extent.

As a result of these measures the condition of land has decidedly improved.

The triangular strip between the Rakh Branch and the Mian Ali Branch has not yet been treated, and a scheme for excavating the Meluana and Jalaliana drains is under consideration. Surveys for these drains have already been completed and the drains will, it is hoped, be dug in the course of the next two years. After this is done the whole area of the district so far as concerned with this Canal Division will have been treated.

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AGRICULTURE.

Staff etc.

Headworks of Upper Chenab Canal, Marala.

See Chapter III.

The headworks of the Upper Chenab Canal are situated at Marala 12 miles north-west of Sialkot, in the Sialkot district, but a brief account here will be of use. They consist of a marginal bund on the left bank, a head regulator for the canal, undersluices, a weir and closing right embankment.

The left marginal bund extends upwards from the canal regulator for a distance of about 10 miles and downward for a distance of about 3½ miles. Its function is to prevent high floods which formerly swept the country from leaving the confines of the river bed.

The canal regulator has 12 spans each 24·5 feet wide divided by piers 4 feet thick fitted with a lower rising and an upper falling gate. The gates and gearing were designed and manufactured at the Canal Workshops, Amritsar. A roadway of 14 feet has been provided over the regulator and the gates are operated from a platform facing the river channel.

The undersluices are in line with the weir and consist of 8 spans, each 31 feet wide, separated by piers 10 feet thick. A light bridge of roadway 11 feet wide spans the openings. On the piers and flank walls upstream of the bridge are steel trestles, rising to a height of 22 feet, crowned by an operating platform on which the lifting machinery is placed. Single gates 15·4 feet deep provided with counter-balance weights are used to control the river surface levels in order to supply the canal. The whole of the grooves, gates, trestles and gearing were designed and manufactured at the Canal Workshops, Amritsar. Although the superstructure of steel rises to a great height, it has a graceful and pleasing appearance.

The wier is 4,070 feet long divided into 8 equal bays of 500 feet by piers and groynes 10 feet wide. On the crest of the weir are the hinged drop shutters 6 feet high so arranged that the fall of the shutters of half a bay of each side of a pier is controlled by levers on that pier. The piers rise to a height of 23·75 feet above the crest and are surmounted by a ropeway along which a trolly can be run for transporting work people and for inspection purposes.

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AGRICULTURE.

Marala Headworks'.

The right embankment joins the right abutment of the weir to the high bank of the river.

Work on the headworks was started in October, 1905, and the canal was formally opened on 12th April, 1912, by His Excellency the Viceroy, Lord Hardinge of Penshurst.

The headworks cost a sum of Rs. 78,43,750.

The Canal System

The main canal trifurcates at mile $26\frac{1}{2}$ into three branches known as the Main Line Lower, Raya and Nokhar. Of the canals and branches lying in this division it is only the branch mentioned last which lies in the Gujranwala district.

The Nokhar Branch.

The Nokhar Branch has been run out nearly west from the main canal to its 11th mile where it crosses the North-Western Railway and thereafter follows a south-westerly course down a subsidiary watershed. It has a head discharge of 717 cusecs, its length being $17\frac{1}{2}$ miles. The culturable commanded area on the branch is 200,696 acres, of which 147,752 acres lie in the Wazirabad tahsil, 40,167 acres in the Gujranwala tahsil and 12,877 acres in the Hafizabad tahsil. It started functioning as an irrigating channel in 1915-16, though all its distributaries were not finally completed till 1918-19. The length of the distributaries is about 147 miles. The average area irrigated in this division during the past 5 years is 38,473 acres.

Waterlogging.

There is no waterlogging yet in the area irrigated by the Nokhar Branch but as there is no opening for the drainage of this area the sub-soil water level has been rising and this is particularly the case after years of heavy rainfall. It is proposed under the Five Years Drainage Programme accepted in principle by the Waterlogging Conference of 1933 to open out in this area a main drain known as the Sangowali Drain and a tributary drain known as the Ahmadnagar Drain. The alignments of these drains have been surveyed and construction work is likely to be started during the year 1937-38.

Staff, etc.

For staff and advisory committee see Chapter III.

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AGRICULTURE.

Raya Division, Upper Chenab Canal.
The Canal system.

This division consists of the following channels in the Loriki sub-division with headquarters at Mianwali in the Sialkot District :—

			Miles.	*Feet.*
1.	Sadhoke Distributary	..	27	..
2.	Ananta Minor ..	..	4	2,061
3.	Gulab Singh Minor	..	7	200
4.	Wandho Minor	..	8	2,000
5.	Dholan Minor	..	12	1,250
6.	Shergarh Sub-minor	..	3	4,000
7.	Tamboli Minor	..	2	3,000
8.	Ghanian Minor	..	2	3,100
9.	Dandian Distributary	..	11	3,509
10.	Mangat Minor	..	3	1,860
11.	Aima Minor	..	2	3,500
12.	Kali Distributary	..	2	3,070
13.	Gulloki Distributary	..	2	1,000

No portion of the Raya Branch lies in the Gujranwala district. The Executive Engineer has his headquarters at Gujranwala.

The average irrigated area in the three years, 1932-33, 1933-34, and 1934-35 is 34,784 acres.

Waterlogging.

There is no waterlogging in this division.

Staff, etc.

See Chapter III.

Gujranwala Division, Upper Chenab Canal.
The Canal System.

The canal system in Gujranwala Division consists of the Main Upper Chenab Canal together with its distributaries and minors.

The main canal in Gujranwala Division has a length of 32 miles. The major distributaries consist of 176

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AGRICULTURE.
The canal system.

miles of channels, while the minor distributaries consist of 183 miles of channels.

There are three sub-divisions in this division (*a*) Gujranwala, (*b*) Chianwali, and (*c*) Harpoki. Gujranwala Division is a purely revenue division consisting of canal irrigation, and the making and maintenance of several drainages.

Main Canal.

The Upper Chenab Canal in this district starts at R. D. 40,500 fall near Nandipur Rest House, and following a more or less southerly direction passes out of the district at R. D. 210,000 which is a length of about 32 miles.

From the canal the following distributaries take off, which are divided into two classes —

(*i*) Perennial ;

(*ii*) Kharif.

The perennial channels with their offtakes from the Main Canal are given below in approximate thousand feet :—

Nurpur Distributary offtake R. D. 40,000 right bank.

Nowshehra Distributary offtake R. D. 118,000 right bank.

Chianwali Distributary offtake R. D. 123,000 left bank.

Sheikhupura Distributary offtake R. D. 163,000 right bank.

Akbar Distributary offtake R. D. 163,500 right bank.

Harpoke Distributary offtake R. D. 164,000 left bank.

Santpura Distributary offtake R. D. 208,000 right bank.

The following are a list of the Kharif channels :—

Talwandi Distributary offtake R. D. 14,000 right bank.

Kamoki Distributary offtake R. D. 40,000 left bank.

Gujranwala Distributary offtake R. D. 70,000 right bank.

Mehlowala Distributary offtake R. D. 70,000 left bank.

Shahpur Distributary offtake R. D. 70,000 right bank.

Joyanwala Distributary offtake R. D. 220,000 left bank.

The commanded culturable area in this division is 363,879 acres, and the annual permissible is 182,435

CHAPTER II-A. AGRICULTURE. Main Canal. Waterlogging.

acres. The average irrigated area for three years is 132,012 acres.

Due to seepage the waterlogging in this district has become a serious problem, and the following means have been adopted to suppress this as far as is possible :—

(1) The canal in this division has been lowered, or rather the crest of falls and bridges has been lowered by between 3 to 4 feet. The work was started in 1926, and was completed in 1933. The full effect of this lowering has not yet been felt, because the canal has not scoured its bed to the depth of the lowered crests. This process must be gradual.

(2) Several catch water drains and seepage drains have been dug with a view to carry off storm water and canal seepage into various natural nallahs.

(3) In 1927 three pumps were installed, one at Shahpur village, one at Kachi chappar (near Gujranwala town), and one at Goindke. These pumps lift the water from the village tanks and pump it into a high service channel which empties into one of the distributaries. It is found that these two methods alone have suppressed to a large extent the rise of the local water-table, and has generally reduced it, making it possible to bring the land under cultivation again, where due to waterlogging it had temporarily gone out of cultivation.

(4) The last method employed is more or less purely localised. It consists of the construction of a Hydrautomat which works in the fall at R. D. 128,000, Upper Chenab Canal. The falling water through the Hydrautomat generates partial vacuum, which is transmitted by means of pipes to tube-wells. Two tube-wells connected to this Hydrautomat have been sunk in Chianwali rest-house. They have, within recent times, lowered the water level by 7 feet making Chianwali rest house a dry and habitable place once again. Before the institution of these tube-wells the rest house had begun to crack, and was in danger of coming down.

In addition to working the Chianwali wells, one branch pipe of the Hydrautomat passes over to the right bank of the canal and is there connected to an ingenious

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AGRICULTURE.
Waterlogging.

appatatus called a "lifter" also worked by vacuum. This lifter is capable of bodily lifting about 8 cusecs of water from the Ghanoki Drain, and emptying it back into the canal immediately below the fall.

A large five-year scheme has been recently sanctioned by the Government for the purposes of making more drains. The work will probably be taken in hand during the winter of 1935.

Staff and advisory Committee.

See Chapter III.

Water-rates.

The following are the schedules of water rates :—

Upper Chenab Canal (Irrigation Branch Notification No. X-5-R. I., dated 3rd October, 1924, amended by No. 6100-Rev., dated 26th April 1934).

Class.	Name of crops.	Rate per acre.		Per.
		Flow.	Lift.	
		Rs. A. P.	Rs. A. P.	
I	Sugarcane (except on kharif channels).	11 0 0	5 8 0	Crop.
II	Sugarcane on kharif channels.	9 0 0	4 8 0	Do.
III	Waternuts	7 8 0	3 12 0	Do.
III-A	Rice	6 8 0	3 4 0	Do.
IV	Indigo and other dyes, tobacco, poppy, spices and drugs.	6 4 0	3 2 0	Do.
IV-A	Cotton	5 4 0	2 10 0	Do.
V	Garden and orchards and vegetables except turnip.	5 8 0	2 12 0	Garden and orchard ½ year and rest per crop.
VI	Barley and oats (except on kharif channels).	5 4 0	2 10 0	Crop.
VI-A	Wheat (except on kharif channels).	4 4 0	2 2 0	Do.
VII	Melons, fibres (other than cotton) and all crops not otherwise specified).	5 0 0	2 8 0	Do.

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Water-rates.

Class.	Name of crops.	Rate per acre. Flow.	Rate per acre. Lift.	Per.
		Rs. A. P.	Rs. A. P.	
VII-A	Maize	4 4 0	2 2 0	Crop.
VIII	Oilseeds (except rabi oilseeds on kharif channels).	4 4 0	2 2 0	Do.
IX	Rabi oilseeds, barley and oats on kharif channels.	3 12 0	1 14 0	Do.
IX-A	Wheat on kharif channels.	3 0 0	1 8 0	Do.
X	Bajra, gram, masur and pulses.	3 4 0	1 10 0	Do.
XI	Jowar, cheena, grass which has received two or more waterings and all fodder crops including turnips.	2 8 0	1 4 0	Grass per ½ year. Rest per crop.
XII	(*a*) watering for ploughing not followed by a crop in the same or succeeding harvest.	1 0 0	0 8 0	Acre.
	(*b*) Hemp, indigo and guara ploughed in as green manure before 15th September are not not assessed to water rates.	1 0 0	0 8 0	Do.
	(*c*) Village and District Board plantation :—			
	(*i*) Any number of waterings in Kharif.	1 0 0	0 8 0	Half year.
	(*ii*) One watering in Rabi.	1 0 0	0 8 0	Do.
	(*iii*) Two or more waterings in Rabi.	2 0 0	1 0 0	Do.
	(*d*) Grass.—A single watering in Kharif or Rabi.	1 0 0	0 8 0	Do.
	NOTE.—*Grass given two or more waterings falls under class XI.*			

Lower Chenab Canal (Irrigation Branch Notification No. X-6-R-1., / 610 I-Rev., dated 3-10-1924 / 26-4-1931.)

Class.	Name of Crop.	Schedule A. Rate per acre. Flow.	Schedule A. Rate per acre. Lift.	Schedule B. Rate per acre of matured crop. Flow.	Schedule B. Rate per acre of matured crop. Lift.	Per
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	
I	Sugarcane (except on Kharif channels) ..	11 0 0	5 8 0	11 0 0	5 8 0	Crop.
II	Sugarcane on Kharif channels ..	9 0 0	4 8 0	9 0 0	4 8 0	Do.
III	Waternuts	7 8 0	3 12 0	7 8 0	3 12 0	Do.
III-A	Rice	6 8 0	3 4 0	6 8 0	3 4 0	Do.
IV	Indigo and other dyes, tobacco, poppy, spices and drugs.	6 4 0	3 2 0	5 8 0	2 12 0	Do.
IV-A	Cotton	5 4 0	2 10 0	4 8 0	2 4 0	Do.
V	Gardens and orchards and vegetables except turnips.	5 8 0	2 12 0	5 8 0	2 12 0	Do.
VI	Barley and oats (except on Kharif channels)	5 4 0	2 10 0	4 8 0	2 4 0	Do.
VI-A	Wheat (except on Kharif channels) ..	4 4 0	2 2 0	3 8 0	1 12 0	Do.
VII	Melons, fibres (other than cotton) and all crops not otherwise specified.	4 12 0	2 6 0	4 12 0	2 6 0	Do.

VII-A	Maize	4 0 0	2 0 0	4 0 0	2 0 0	Do.
VIII	Oilseeds (except Rabi oilseeds on Kharif channels).	4 4 0	2 2 0	3 8 0	1 12 0	Do.
IX	Rabi seeds, barley and oats on Kharif Channels).	3 12 0	1 14 0	3 0 0	1 8 0	Do.
IX-A	Wheat on Kharif channels	3 0 0	1 8 0	2 4 0	1 2 0	Do.
X	Bajra, gram, masur and pulses ..	3 4 0	1 10 0	2 12 0	1 6 0	Do.
XI	Jowar, cheena, grass which has received two or more waterings and all fodder crops including urnips.	2 8 0	1 4 0	2 8 0	1 4 0	Gross per ½ year and rest per crop.
XI-A	Paddock areas as sanctioned by Local Government.—(*Vide* Notification No. 577-R. I., dated 9th January 1932).	3 0 0	1 8 0	3 0 0	1 8 0	..
XII	(*a*) Watering for ploughing not followed by a crop in the same or succeeding harvest.	1 0 0	0 8 0	1 0 0	0 8 0	Acre.
	(*c*) Village and District Board Plantations :—					
	(*i*) Any number of waterings in Kharif	1 0 0	0 8 0	1 0 0	0 8 0	Half year.
	(*ii*) One watering in Rabi ..	1 0 0	0 8 0	1 0 0	0 8 0	Do.
	(*iii*) Two or more waterings in Rabi ..	2 0 0	1 0 0	2 0 0	1 0 0	Do.
	(*d*) Grass—A single watering in Kharif or Rabi.	1 0 0	0 8 0	1 0 0	0 8 0	Do.

NOTE :—Hemp, Indigo and Guara ploughed in as green manure before 15th September are not assessed to water rates,—*vide* Irrigation Branch Notification No. 906-R. I., dated the 2nd May 1929.

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CHAPTER II-B.

RENTS, WAGES, ETC.

SECTION B.—RENTS, WAGES, PRICES AND MATERIAL, CONDITION OF PEOPLE.

Village Communities, Rights and Tenures Rents.

Tenants and rent have been dealt with in Chapter III-C.

Agricultural labourers.

There are two classes of labourers who are employed for agricultural labour. One class consists of labourers employed throughout the year, while in the other class they are not regular workers. The former includes *sepi chuhra, athri* and *kama*, and the latter, the carpenter, blacksmith, potter, reaper and winnower. Each type has well defined duties to perform and a recognized tariff of wages. The wages of these menials vary in form and quantity from village to village and even in different parts of the same village.

Sepi chuhra.

The *sepi chuhra* or *khula sepi* generally belongs to the sweeper class. They are originally *chuhras* but most of them have embraced Christianity and Others have been converted to Islam and are called musalli. The *sepi chuhra* serves two or more families. He is the scavenger of the house and byre, makes most of the dung fuel cakes, assists with the cattle, and helps the zamindar occasionally in agricultural work, generally at harvest time. When so employed he receives his food from the zamindar. He is paid at the Rabi harvest and his wages vary from half a *mani* to a *mani* of wheat, mainly dependent on the amount of work to be performed.

Athri.

The *athri* is entirely employed in the field. He has to plough, irrigate the land, carry manure, attend the cattle, and do the hardest part of threshing and winnowing. The *athri* generally belongs to the sweeper class and so he does also the duties of a *sepi chuhra* assisted by his female family members, and for both these duties he is paid from 3 to 4 *manis* of wheat at the Rabi harvest. In addition he receives his daily food from the zamindars and a pair of shoes, *Kamas* are Jat by caste or belong to some lower order such as *Julah* and *Mochi.* They are generally paid a fixed amount of grain at the Rabi harvest varying from 2 to 3 *manis* of wheat. In addition daily food and clothes are also supplied by the employer. In case of cash wages, they are generally paid from Rs. 2 to Rs. 4 per mensem, food and clothing extra.

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The following menials receive their wages from the common heap.

Carpenter.

In former times when the well gear was made of wood, the carpenter was the most important menial. The wooden wheels are being replaced rapidly by iron wheels and he has lost much of his importance, and his dues have been reduced to one half of his ordinary dues in such tracts. On the well the ordinary rates for the carpenter are 12 *bharis* (bundles) or half a *mani* of wheat, besides 4 or 5 *topas* as a handful at the Rabi harvest. In *Kharif* he gets 8 *topas* of maize or rice, 2 seers of *gur* and 5 seers of cotton, if these staples grow on wells and can be spared by the landowner or tenant or *hoi bahoi* (which can be spared) as they call it. Payments by the plough prevails on *nahri* and unirrigated lands where they do not form a part of a well area. The common rate is 8 *topas* of grain plus one *bhari* per plough.

Blacksmith.

The blacksmith is now a very important person as all iron work such as manufacture and repair of agricultural implements has to be done by him and wells have iron wheels also now. The material for the manufacture of new implements is supplied at the cost of the zamindar. He gets half as much as the carpenter and in some cases equal to the carpenter.

Potter.

The potter makes all the earthenware required by the zamindar and supplies small earthenware pots (*tinds*) where wooden apparatus on wells is used. He is paid the same dues as the carpenter. But, on account of the introduction of iron wheels, the services of the potter in connection with agriculture have been dispensed with. He also carries grain within the village area for which he receives from 2 to 4 *topas* per *mani*. When employed for carrying manure and fuel, he gets food for himself and fodder for his animals.

Reaper and winnower.

The reaper is generally employed for cutting wheat and rice. The reaper and winnower employed for rice gets 8 *topas* a day or one *man* per *mani*. In Rabi, a reaper gets one *bhari* out of 12 or 15 that he cuts in a day. Cotton pickers get 1/16th of the produce and so do the various assistants in the production of *gur*. The winnower cleans the grain and ordinarily gets 8 *topas* per *mani*.

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Other menials.

There are a number of other menials who are also paid by customary dues at harvest, but these are small in amount and vary a good deal in different tracts. These are the barber, *chhimba*, *mirasi*, *ulma*, *fakir*, *prohit*. The barber is the best paid of all, and he is the most important person at weddings and funerals and his wife receives dues of her own at these social ceremonies. Next to him is the *mirasi*. The above remarks regarding menials apply to all the three tahsils generally, but practice in Wazirabad and Hafizabad differs in some respects and is detailed below.

Menials in Wazirabad Tehsil.

In the Wazirabad tahsil, the carpenter, potter and blacksmith are generally paid by the well, the first two at the rate of ½ *mani* and the third at the rate of ¼ *mani* per well. When payments are made by the plough, in the case of *nahri* and unirrigated lands, each of these menials takes 16 *topas* per plough in the Charkhari and Bangar circles and 8 *topas* in the Chenab Circle.

Wazirabd Tahsil

A reaper takes one of the 12 or 15 bundles of wheat that he cuts in a day and nearly half the crop is cut by hired labour. Rice is mainly cut and cleaned by labourers who take 20 *topas* per *mani*. A winnower of wheat takes about 10 *topas* per *mani* and is employed on all farms big or small. He is usually the village sweeper. Cotton pickers get from 1/16 to 1/8th, or on the average of 1/10th of the gross produce. Similarly those engaged in pressing and condensing sugarcane take about 1/10th of the produce.

Hafizabad Tahsil.

In the Hafizabad tahsil, the common farm servant is known by the name of *Lachhain*. He gets ¼th of the produce (ripened crops only) of land ploughed by a yoke of oxen which requires the attention of an able-bodied man. The owner of the land is responsible for all other expenses such as purchase of seed, bullocks and payments of Government demand, etc.;

Sepis.

sepis in this tahsil come chiefly from the *Musalli* (convert to Islam from *chuhras*) class. They are the cleaners of the house and cattle shed. Their dues vary from half a *mani* to a *mani*, according to the amount of work to be performed.

Menials.

The artisans and menials who are paid from the common heap before the division of the produce between the landlord and the tenant, are the carpenter, the blacksmith, the potter, the reaper, the winnower and the *arrera*. The potter and the *arrera* are employed in the case of *chahi* lands only and the others on all

soils. Payments are made by the well in case of *chahi* and by the plough in the case of *nahri* and unirrigated lands to the carpenter, blacksmith and potter, and by a share of produce to the others.

They are generally paid as under :—

Name of menial.	By the well.		By the plough.		Remarks.
	Rabi.	Kharif.	Rabi.	Kharif.	
Carpenter ..	½ *mani* of wheat..	Few seers of cotton and *gur*.	8 *topas* of wheat plus one *bhari* in Bar and Bangar Circles and 4 *topas* with a *bhari* in Chenab circle.	Few seers of cotton and *gur* ; and where rice is grown excessively, 8 *topas* of rice.	Except where rice is excessively grown the payments are made out of wheat or partly out of wheat and partly out of barley.
Potter ..	Ditto ..	Ditto ..	..	..	..
Blacksmith ..	Half as much as carpenter.	Ditto ..	Half as much as carpenter.	Half as much as carpenter.	Though custom has put his dues at one half of that of the carpenter, he manages to get, in most cases, equal to the carpenter.

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menials.

The *arrera* is usually the carpenter employed to string the *mahal* and gets an additional half of his dues as a carpenter per well for his labours.

The winnower is the sweeper or other labouret who generally gets 5 per cent. of the produce for cleaninr the grain and is employed on all farms big or smalg A reaper of wheat gets one bundle out of 12 or 15 thas he cuts in a day. A reaper and cleaner of rice get. one *man* or 20 *topas* per *mani*.

The cotton pickers get ⅛th of the produce and those employed in pressing and condensing sugarcane get about 1/10th of produce.

Petty village grantees.

The figures below show the number of grants in favour of village institutions such as mosques, dharamsalas, etc. The number has increased considerably in recent years. These grants were originally made by the village community, generally from the village common, and their tenure was subject to the performance of village service, so that the proprietors had full control over them. This was fit and proper as the grantees were in most cases village menials: *mirasis*, *chaukidars*, *prohits* or artisans, performing personal service, or persons in charge of village institutions, *e.g.*, the *fakir* of the *takiya* or *khangah*, the *imam* or *ulma* of the mosque, and the village community was the natural authority to decide whether the service was rendered. As the result, however, of the regular and first revised settlement, all these grants were maintained under the authority of Government, and the village community's power of interference or disposal was practically abolished. Under the new settlement,

Tahsil.	Number of grants.	Number of grantees.	Area.	Revenue.
Gujranwala ..	234	309	2,456	Fixed 1896.
Wazirabad ..	189	434	1,628	Fixed 2,225.
Hafizabad ..	152	182	1,344	Fluctuating.

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Petty village grantees.

all personal grants have been resumed, the zamindars being given the option of excluding the land from assessment in the *bachh*, or distribution of the revenue; while grants in favour of village institutions, such as mosques, dharamsalas, etc., are maintained as before for the term of settlement subject to good conduct and service of the institution, if it has been found that the owners desire the continuance of the grant.

Village dues.

The *dharat* and *thanapati* are village dues which are worthy of notice, but *dharat* is not now charged in some villages of Wazirabad and Gujranwala tahsils. The *dharat* is in theory a voluntary payment to the proprietary body or its representatives for the services of the village weighman (*dharwai*) nominated by the owners. In practice it is occasionally an octroi or impost on trade and more usually is a compulsory due levied from the purchaser, generally at the rate of a pice in the rupee on all agricultural produce sold within the village, for village custom requires that all such transactions should be carried out through the medium of the village weighman. The proprietary body usually leases out the proceeds of this due to the village weighman in consideration of a fixed annual payment varying from a few rupees to several hundred in some of the large estates in Hafizabad. The income is either like *malba* spent on village objects or hospitality through the lambardar, or where considerable is distributed among owners according to shares or revenue liability. The right to levy this due is jealously guarded by the old proprietors, but is often resisted by the money-lending and trading element in the village. When produce is weighed for distribution between landlord and tenant, the weighman receives 2 *topas* per *mani*. The *thanapati* is a seignorial due levied by the owners of a village on the marriage of daughters of non-owners. The proceeds of the due varying from Re. 1 to Rs. 5 per marriage are generally considered the perquisites of the village *Brahmin* or *Mirasi*.

Wages and Surveys.

A preliminary wages survey was held in 1909, and since 1912 regular surveys have been held in the Punjab every five years. The results of these surveys, in so far as they reflect on the wages of rural labourers

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Wages and surveys.

and artisans in the Gujranwala District, are tabulated below :—

	Unskilled labour by day. Range of typical rates.	Unskilled labour by day. Most common rates.	Carpenters by day.	Mason of day.	Ploughmen by month.
	Annas.	Annas.	Annas.	Annas.	Rupees.
1909	6 to 8	6	10 to 16	12 to 30	7 to 8
1912	6 to 8	8	12 to 20	16 to 20	6 to 10
1917	8 to 9½	9	12 to 22	16 to 21	8 to 13
1922	11½ to 16½	16	24 to 36	26 to 36	15 to 24
1927	11½ to 12½	12	24 to 32	24 to 40	12 to 20
1932	5½ to 8½	8	16 to 20	16 to 21	8 to 11

It will be seen that the wages as shown in the last survey, 1932, closely correspond with those prevailing in 1909 to 1912. In 1917 the effects of the great war became apparent. At that time the cost of living, mainly due to a general rise in prices, had gone up very considerably. In the Punjab in general, the Director of Land Records found that there had been an increase of nearly 30 per cent. in the labourers' average expenditure on food ; while the rise in cloth and other important items of expenditure in the labourer's family budget had been greater still. On the whole he considered that the increase in wages had not kept pace with the increase in the cost of living. The figures of survey for 1922 indicate a further general rise in prices together with a tendency to abandon conformity to a typical wage. It was found that though there was still a fixed rate for unskilled labour in a particular village, it tended more and more to have a competitive rather than a customary value. "Moreover," says the Director of Land Records, "in villages where the landowning tribe is hard working, their menials tend to work hard and remain occupied and command a high price for their labour ; while in villages of idle zamindars, the menials also tend to be idle and get less wages." The year 1927 saw the pendulum swinging again in the other direction. As compared with 1922, the average price of staple food-grains in

CHAPTER II-B. RENTS, WAGES, ETC. Wages and surveys.

the Punjab had fallen by 16 per cent. and all wages fell accordingly. An important contributing factor for the fall in wages was the increase in unemployment owing to the dullness of trade. The year 1932 as indicated above shows a return to pre-war conditions. Unemployment has gone up very considerably and most of the members of the menial class who in years of agricultural prosperity took to working on the land have reverted to daily labour.

Prices of staple food-grains.

The staple food-grains throughout the district are now wheat and rice. The introduction of canal irrigation has been an important contributing factor in the growth of rice. It is eaten occasionally, and more particularly in winter when the farmer's stock of wheat is exhausted. Gram is eaten to a certain extent either parched or in the form of *dal*. Barley is sometimes used in the form of *Sattu*. As an index of food prices it will be sufficient to consider, wheat, rice and gram.

Prices of these grains rose steadily from annexation to the peak of the agricultural boom in 1921 after the great war. Mr. Purser in the seventies of the last century made a careful enquiry by studying the books of village shopkeepers into the prices actually realized by the cultivators from 1842 to 1871. During this period, the average price of wheat was Re. 1-2-0 per maund, rice Re. 1 per maund and gram Re. 0-12-0 per maund. In the 2nd revised settlement for commutation purposes in the Gujranwala and Wazirabad tahsils, the price of wheat was taken at Re. 1-9-0 per maund, of rice Re. 1-8-0 per maund and of gram Re. 1-2-0 per maund. In the Hafizabad tahsil, the corresponding prices were Re. 1-9-0 for wheat, Re. 1-4-0 for rice and Re. 1-2-0 for gram. Prices continued to rise and in the five years before the Great War of 1910 to 1914, wheat varied from 2-8-0 to Rs. 4-8-0 per maund, rice from Rs. 2 to Rs. 2-8-0 per maund, and gram from Re. 1-12-0 to Rs. 3-8-0.

During the period from 1889 to 1895, the prices were comparatively low on account of the large increase of cultivation due to the introduction of canal irrigation and very poor means of communication rendering transport difficult. But during the seven years that followed, the Wazirabad-Khanewal Railway was opened

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Prices of staple food-grains.

and the period also included several years of famine or scarcity and prices ruled exceptionally high.

The general stock of agriculturists is not really much benefitted by the rise in prices. The holdings in the district being small especially in Gujranwala and Wazirabad tahsils, the agriculturists are hardly able to produce surplus grain for marketting purposes. They can only meet their own requirements and in years of prosperity, if any surplus is produced, it goes to the *sahukar* in part settlement of his debt.

Before the introduction of canal irrigation, the cultivators in the riverain tracts and nomad graziers of the Bar just managed to support themselves and their dependants on the produce of their fields or of their flocks and herds. But when first the Lower Chenab Canal and then the Upper Chenab Canal brought prosperity to the district (with its numerous benefits, the canal has brought the evil of waterlogging as well) money became more plentiful, and wheat, rice and gram came to be sold for export purposes. Consequently the prices in the district came more to be regulated by prices in the Punjab as a whole. Before 1912 the harvest prices of gram and rice were generally under Rs. 2 per maund. In 1912 to 1915, these rose to Rs. 3 per maund; and in 1920, the price of gram rose to Rs. 4-7-0 per maund and rice to Rs. 4 per maund. These fell to Rs. 3-10-0 and 3-8-0 per maund, respectively in 1925, and in 1933, were down to Rs. 2-2-0 and Rs. 1-12-0 per maund, respectively. The Census Report of 1931 shows that in the province the average price of wheat from 1911 to 1920 was over Rs. 4 per maund. While from 1921 to 1929 it never fell below Rs. 4 and rose in 1921 to Rs. 7-8-0.

It was of course realized that special circumstances connected with the Great War were mainly responsible for this, and such high prices were not likely to be permanent. In the last settlement of 1923-25 for commutation purposes, the price of wheat was taken at Rs. 3 per maund, of rice Rs. 2-13-0 per maund, and of gram Rs. 2-8-0 per maund in all the tahsils.

From 1930 onward in the wake of the worldwide economic depression, agricultural prices fell to levels which they had not touched for thirty years or more. At one time in 1931-32, the average price of wheat in

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Prices of staple food-grains.

some parts was as low as Re. 1-4-0 per maund. In 1933, the wheat harvest was a very bountiful one; but prices held up better than was expected, partly owing to a short harvest in the United Provinces. The average price for which the cultivator sold his wheat in the villages was probably in the neighbourhood of Rs. 2-8-0 per maund.

Very little wheat is now exported overseas. Surplus wheat has recently gone more eastward to the United Provinces than westward to Karachi. While of the wheat that does go to Karachi, a considerable proportion is intended for transport by sea to Calcutta—sea transport right round the peninsula being at present cheaper than rail transport over land.

Standard of living.

In pre-canal days, a large proportion of the residents in the district had hardly got beyond the pastoral stage in civilization. They supported themselves largely on their flocks and herds and had small opportunity to use money for any purpose. In the riverain areas and in the towns or larger villages, no doubt conditions were more or less the same as in the rest of the Punjab; but in the Bar, expenditure on dress, housing and household furniture was practically nil. Canal irrigation has changed all that. During the Great War and from 1914 to 1924 the development throughout the district in the general standard of living was phenomenal; but this standard was not maintained for long. Economic conditions began to droop in 1928 to 1929. By 1933 the normal small holder had exhausted most of his savings and had been compelled to cut down his expenditure to the minimum, while the village shopkeeper and money-lender was sometimes in even harder case, having financed in the prosperous years loans for which there was now no hope of early recovery and being himself unable to repay the loans which he himself had taken from more important financiers in the towns for the purpose. It has come to be realised now that the boom following on the years of the war was in the nature of things a feverish and evanescent phase, and that the subsequent slump, though painful, was still inevitable. The material condition of the people may probably now be described more properly as normal than it could have been at any time in the last 15 years.

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The middle classes.

Probably the middle class on a more or less fixed wage gained less from the boom and by comparison suffered less from the slump than other classes of the community. He was given some sort of compensation in the big towns when prices were particularly high, but similarly his wages have been subject to cuts since prices fell. The cut has been removed now. His standard rose after the war to some extent, but his wages rose at the same time and he was able to keep things going more or less satisfactorily. As compared with the cultivator, he is compelled to spend a considerably large proportion of his income on dress, housing and household furniture. He spends about Rs. 150 a year on clothing for himself and his family. In case he lives in a hired house, he has to pay Rs. 7 to Rs. 10 a month. Some of the more prosperous clerks own their own houses which may be worth Rs. 2,500 to Rs. 3,000. In the house the living room or *baithak* may contain a few chairs, a bed and a table costing about Rs. 30 in all. Along the wall opposite to the entrance, there is generally a *parchhatti* or shelf fixed into the wall which serves the purpose of keeping surplus pots and pans worth say Rs. 30. In the adjoining room, there is a similar shelf provided with covered tins containing grain, sugar, and other eatables. One part of the inner room is set aside for kitchen and bath-room though, cooking is generally done outside in the courtyard during the summer. Clothing and valuables are generally kept in a large tin-box in the inner room. He believes in the motto "Early to bed and early to rise." A great part of the day he, of course, spends in the office. For amusements, he depends on an occasional show at the cinema, games of football, hockey and badminton, festivals and cattle fairs. He probably does not spend much more than Rs. 25 a year on amusements. It is noteworthy that the middle class clerk is particularly anxious to have his children well educated, and as he generally lives in the town, he is able to do so more or less economically.

Farmers.

Cultivators form by far the largest class in the district. The cultivator's cash income is now-a-days exceedingly small. The Board of Economic Enquiry has been producing recently most valuable accounts of farm economics in the Punjab. The Board has

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Sales and mortgages.

published "An Economic Survey of Gajju Chak," a village in the Gujranwala District, which contains a mine of useful information, and it should be referred to, as the village is typical of villages in the district.

Table No. 21 gives statistics of sales and mortgages of land. Tables Nos. 35 and 36 give details of Civil and Revenue litigation and table 37 shows the working of the Registration Department.

After the revised settlement of 1868 the transfers of land by sale or mortgage increased to an alarming extent. At that time less than 1 per cent. had been sold and about 1 per cent. was under mortgage, but by the second revised settlement, the proportion of area sold and mortgaged had risen respectively to 9·5 and 7 per cent., so that no less than 16·5 per cent. of the total area and 21 per cent. of the cultivated area, paying 27 per cent. of the assessment, had within 25 years changed hands by sale or usufructuary mortgage. Fifty-three per cent. of the area sold and 69 per cent. of the area mortgaged passed into the hands of money-lenders, who as a result held 60 per cent. of the total area alienated, including 13·5 per cent. of the total cultivation of the district.

The Punjab Alienation of Land Act was passed in 1900 and has checked these transfers. The figures below show the extent to which land has been alienated since the third revised settlement conducted by Mr. I. C. Lall.

Tahsil.	PERCENTAGE OF CULTIVATED AREA.					
	Sold.			Now under mortgage.		
	To zamindars.	To others.	Total.	To zamindars.	To others.	Total.
Gujranwala	3	1	4	7	2	9
Wazirabad	4	1	5	8	3	11
Hafizabad	3	1	4	2·3	1·5	4

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Sales and mortgages.

The figures for Hafizabad tahsil are for 20 years, while in the case of the other tahsils they are for the period since 1912. The transactions are generally within the village. Four per cent. of the total cultivation has been sold, while 7 per cent. is under mortgage, of which only 2 per cent. is in the hands of non-agriculturists. The position will no doubt improve further as a result of the recent legislation passed in the Punjab—the Punjab Relief of Indebtedness Act, 1935, and the operations of the Mortgage Bank of Gujranwala. The Co-operative movement has done much in recent years to assist the agriculturists and others. The price of land has been dealt with in Section A of this Chapter.

Indebtedness.

The agriculturist of this district is not much different from his fellows in the other parts of the province. His habits, social life and low standard of education are just the same as it is everywhere. His indebtedness is gradually on the increase and there are many cases where zamindars find it impossible to make both ends meet. There are certain special features of this district which lead to the indebtedness of the zamindars, which may be considered peculiar to the conditions prevailing, *viz.* :—

(1) With the introduction of canal irrigation, the income of the zamindar increased abruptly and enormously as a consequence of which his standard of living went high. The agricultural commodities fetched good prices, which led to the agriculturist becoming a spendthrift and extravagent. Rice being one of the main crops of the district required people to work only for a short period in the year, and brought a good return in the time of better prices; but as prices fell, the zamindars' standard of living and expenses did not adjust themselves to their income. There has been some reduction in the standard of living because the zamindar women have almost altogether given up the wearing of silk, and Japan cloth and Khaddar have taken its places. Milk and butter are also consumed in much

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Indebtedness.

less quantity than before. On the other hand, they sell butter and ghee without fear of condemnation by their fellows. Meat is very seldom taken, and the "*Butchars*" in the villages are giving up the slaughtering of animals and are taking up trading in hides and skins instead. The village goldsmith who sustained his position during the last four years by acting as a middleman for the sale of the gold of the villagers, is preparing to meet the day when he would be worse off than the other village craftsmen. Very few zamindars now appear with long embroidered "Kulahs" and muslin turbans; and practically no zamindar is seen travelling in the railway train in a II class carriage, which was once crowded with such. Even so, the lowering of the standard is far less than is necessary, and the consequence is that they have to incur debts in order to keep up the standard of life, for which the income is not enough.

(2) People are much given to cattle lifting (especially in Hafizabad tahsil) and litigation. Corruption is practised and it is not considered derogatery to offer a bribe; in fact people vie with one another in giving bribes, and whoever succeeds, boasts of it. The giving of "chatti" (bribe) is one of the main causes of indebtedness among the people living on the bank of river Chenab.

(3) The big zamindars maintain "deras" (guest houses). They consider it to be their moral and social duty to feed all who may happen to enter their "deras." These "deras" are very expensive and have led to the indebtedness of not a few big zamindars.

(4) In Hafizabad and a part of Wazirabad tahsils, the worth of a zamindar is judged by the number of cattle kept by him irrespective of their quality. Their milk is not sold

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Indebtedness.

nor, in all cases, is ghee produced for sale. The majority of the cattle maintained are not profitable to keep. In this way most of the income from the land is wasted in the rearing of useless cattle. The water rate and revenue has, therefore, to be paid by borrowing.

(5) Fascile credit offered by the money-lenders during the days of high prices has created amongst the people a habit of borrowing, and debt has ceased to be considered a bad thing socially.

(6) Diseases of cattle take a heavy toll in the Munji areas, especially during the rains. While examining figures of indebtedness of the members of the co-operative societies, it has been found that most of the debts incurred are for the purchase of cattle and about 50 per cent. of the loans taken for liquidation of old debts are in fact for such debts that had been incurred for the purchase of cattle in the past.

(7) Malaria also proves a great scourage. Mortality is at times very high, besides sapping the vitality of the villagers. If the malarial season extends to the winter months, it is generally followed by pneumonia, resulting in a still larger number of deaths.

(8) Last but not the least there is waterlogging which has been referred to in Section A of this chapter.

Enquiries made regarding the outside open indebtedness of the members of the co-operative societies in the three tahsils of the district gave the following average of open debt per head :—

	Rs.
Gujranwala	130
Hafizabad	131
Wazirabad	133

This average, however, cannot be a true index to the indebtedness of those who did not join the co-operative societies. These figures may have to be multiplied three or four times in order to give some idea of the

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general indebtedness of the zamindars in the district, because the members of the societies have been deriving the benefit of their societies for several years and have been paying much less interest, ranging from $\frac{1}{3}$ to 1/16th of that paid by an ordinary zamindar to the money-lenders. Their indebtedness and expenses have to a certain degree been also controlled by the co-operative societies. Hence their outside debts must be much lower than those of the non-members.

As a result of the Relief of Indebtedness Act, the money-lenders have now stopped issuing new loans as freely as they did before. This movement is, of course, not wholly due to the introduction of this legislation but is largely due to the long period of depression in which zamindars were unable to repay anything to their creditors. Even at present the power of repayment of the zamindars has gradually been reduced resulting in the reduction of their credit. In Hafizabad tahsil, in particular, a movement has been set up by the money-lenders of their taking lands of the zamindars on *mustajri* for varying terms of years. Those who used to apply for insolvency before are now giving their lands in this way towards the payment of debts to the money-lenders and freeing themselves of the burden of debt. The money-lenders are also very keen to get land on these terms, because otherwise they feel that there is no likelihood of any recovery. If this movement is maintained, it may be that in the next five years about a quarter of the land of Hafizabad tahsil will have temporarily passed on to the money-lenders.

Co-operation.

The co-operative movement in the district was born in the year 1907, when a society was started at Talwandi Musa Khan. In 1908 another society was started at Bhatti Bhango, and in 1909 there was the addition of a third one at Ahmadnagar. Up to 1912 the number of societies had risen to 74, and the table given below will show the progress of the societies after that year :—

1912	74
1915	142
1918	160
1920	237
1925	510
1930	773
1935	814

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Co-operation.

The types of the societies at present are as below :—

Central Bank	1
Banking Unions	4
Mortgage Bank	1
Execution Union	1
Credit Societies	639
Thrift societies	61
Better Living Societies	29
Better Farming Societies	4
Consolidation of Holdings Societies ..	69
Cattle Breeding Societies	1
Compulsory Education	1
Commission Shops	2
Supply Societies	1
Total ..	814

Staff.

The district was, up to the year 1927, in the charge of the Assistant Registrar at Sialkot. In 1928, the office of Assistant Registrar at Gujranwala was created and he supervised both this district and Sheikhupura. This arrangement continues up till now. The Government staff working in the district is shown in Chapter III.

Honorary workers—an example.

This district claimed the best Honorary Inspector in the Punjab in the person of the late Khan Sahib Qazi Abdul Majid of Sohdara, who served the co-operative movement most loyally and faithfully for about 9 years from 1924 to 24th June 1933, when he breathed his last while performing his honorary duties. The title of Khan Sahib was awarded to him by Government for his good work for "Co-operation". The

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gap left by the late Khan Sahib cannot be easily filled up : he was a valuable asset to the co-operative movement. The Punjab Co-operative Union, in view of the selfless work performed by him, has awarded a pension of Rs. 30 per mensem to his widow, for her lifetime.

The Gujranwala Central Co-operative Bank, Ltd., and Unions.

The Gujranwala Central Co-operative Bank has also a branch at Hafizabad, which serves the societies of that tahsil. The Banking Unions are situated at Sohdara, Ferozwala, Hardo Saharan and Jatti Shah Rahman. They each finance about 20 societies within a five miles' radius. The working capital of the Gujranwala Central Co-operative Bank is in the vicinity of twenty-four lakhs of rupees, while that of the Banking Unions' is about fifty thousand rupees each. The Gujranwala Central Bank is now a well established and a strong institution. It is not indebted to any outside bank or Government and is running entirely on its own funds and the deposits received from its members and non-members. It has, however, paid no dividend to the shareholders.

The Gujranwala Co-operative Mortgage Bank, Ltd.

The Gujranwala Co-operative Mortgage Bank works only in Gujranwala tahsil issuing loans for long terms on mortgage security of land for redemption of mortgages, liquidation of old debts and improvement of land. This bank is working satisfactorily. It has advanced the following amounts since its opening :—

	Rs.
Redemption of mortgages ..	.. 1,17,787
Improvement of land ..	.. 9,808
Liquidation of old debts ..	.. 1,13,360

Twenty-three loans have been repaid in full to the bank ; 872 acres of land have been redeemed ; and 40 members have completely liquidated their debts on which they had to pay very high rates of interest. This bank is considered to be one of the best banks of its kind in the Punjab. The Deputy Commissioner is Chairman of both the banks mentioned above and they have Honorary Secretaries.

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The Gujranwala Co-operative Execution of Awards Union, Ltd.

The Gujranwala Co-operative Execution of Awards Union operates throughout the district. It undertakes the execution of the awards given by the arbitrators to co-operative societies in the civil court. This union, although dealing with a type of work involving considerable difficulties, is proceeding satisfactorily, and is also regarded as one of the few good Execution Unions in the Province.

Commission Shops.

Of the two Co-operative Commission Shops, one is at Gujranwala and the other is at Hafizabad. They are not very successful. The zamindars stick to habit and have to be persuaded to use them. Both the shops are thus running at a loss. The reason for continuing them is that they are showing some progress every year, and it is likely that they will eventually prove successful.

Credit Societies.

Credit societies are the chief type of "Co-operation" that is prevalent in the district. Their number is 639. The working of the societies is fairly satisfactory. About 10 per cent. of the societies are such which can be regarded as really good. About 50 per cent. are such that are proving of great use to the members, but there is a lot still to be done to bring them to the required standard. Ten per cent. of the societies are such whose condition is definitely bad due to the members leaving for new colonies or their land getting waterlogged, and several other causes are also responsible for the stagnant condition of these societies. It is expected that about half of these societies will have to be closed down. The rate of interest on loans to members of societies, which used to be 12½ per cent. almost throughout, has been brought down to 9⅜ per cent.; and in about 40 per cent. of societies, this rate has gone down from 6 per cent. to 3 per cent. This reduction in rate has been made under the instructions of the Registrar keeping in view the economic depression that so adversely affected the zamindars.

Co-operative Consolidation of Holdings.

The Government has recently sanctioned a post of Inspector for Consolidation of land holdings for this district together with five more Sub-Inspectors of Consolidation of holdings in addition to the 8 already working. It is expected that the consolidation work will receive a fillip by the appointment of the new

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Co-operative Consolidation of Holdings.

staff. Up till now, 75,140 acres of land have been consolidated, out of which during the present year the consolidated area amounts to 8,553 acres. This work is considered specially necessary for Rural Reconstruction and is to be pressed forward.

Societies of Women.

The societies amongst women consist mostly of thrift societies, their number being 16 in Gujranwala Town, 2 in Eminabad, 1 each in Gakkhar, Wazirabad, Sohdara and Hafizabad. The membership consists mostly of the wives and daughters of the educated classes. The total number of their members is in the vicinity of 350. The working capital of the societies is about Rs. 15,000. The problem here is to find a good Sub-Inspectress to supervise their work: two Sub-Inspectresses have already failed to put in the required quality of work.

Gakkhar Co-operative Supply Society.

Amongst the other forms the supply society at Gakkhar deserves special mention. It is working for the benefit of the students of the Gakkhar Normal School. It supplies not only the books and stationery but also boarding house requirements. Its turn-over amounts to about Rs. 10,000 a year and it is one of the successful societies of its type.

Better living Societies.

There are 29 such societies with 1,119 members. Their necessity has never been so badly felt as now, and propaganda for organising others is being pushed. They are likely to play an important part in Rural Reconstruction. So far they have been useful only in diminishing the expenditure on social customs, *e.g.*, births, marriages, and deaths. Eight societies have adopted the by-laws concerning pitting of manure, restriction on gambling and drinking, and making sanitary improvements.

Expansion.

No new societies had been started in the district during the last four or five years, but in 1934, the Gujranwala Central Co-operative Bank provided funds for the employment of a Sub-Inspector exclusively to undertake propaganda for new societies because it wanted to find some outlet for its surplus money, which was accumulating. Another Sub-Inspector was also appointed to start new societies in the urban areas. With the help of these two Sub-Inspectors and the other

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Expansion.

General.

staff, 36 societies have been started during the last 12 months. It is hoped that other new societies will be opened in the future as well.

It is worthy of note that almost all the leading zamindars and some prominent townsmen have participated in the co-operative movement in its one aspect or the other. The success of the co-operative conference organised by the co-operators of Wazirabad tahsil indicates what co-operative societies can do where they are firmly established; there is a net—work of societies round Dhaunkal the condition of which is satisfactory. The cost of the conference was contributed by the societies out of their own common-good funds. The members of societies in that neighbourhood are contemplating holding another similar conference.

Weights and measures.

The following are the local measures of the district :—

"In Gujranwala *ghumaos*, *kanals*, and *marlas* are equivalent to acres, half roods and poles, respectively; 22 inches = 1 *hath*; 3 *haths* or 66 inches = 1 *karu*; 3 *karus* long by 3 *karus* broad = 9 *sarsais* or 1 *marla*; 20 *marlas* = 1 *kanal*; 2 *kanals* = 1 rood; 4 roods = 1 acre or *ghumao*; 640 acres make 1 mile. Measures and weights for food grains — 4 *jhods* = 1 *paropi*; 4 *paropis* = 1 *topa*; 2 *topas* = 1 *daropa*; 2 *darpoas* = 1 *pie*; 4 *pies* = 1 maund : 3 maunds 2 *topas*, or 12½ *pies* = 1 *pand*; 4 *pands* = 1 *mani*, 5 *tolas* = 1 *chittack*; 4 *chittacks* = *pao*; 4 *paos* = 1 *ser*; 5 *sers* = 1 *dhari* : 8 *dharis* or 40 *sers* = 1 maund. Measure for cloth is called *gaz*. 16 *girahs* = 1 *gaz* or 36 inches. Measures for wood.—This *gaz* is 3 inches less than the English yard: 4 *pines* = 1 *tassu*; 24 *tasus* = 1 *gaz*.

The *man*, taken as a standard of weight, is the *pakka Lahori man*, weighing 40 *sers*; taken as a standard of capacity, the *man* contains 16 *topas*, and this is known as the *kachha man*. There are two *topas* called the *Cheema* and *Chatha*, after the tribes among which each is in vogue, but the *Cheema topa* is in almost universal use, and the district may, therefore, be said to have a fixed standard of capacity. The *topa*, however, weighs from 1¼ to 1¾ *sers* according to the kind and quality of the grain. The *topa* of wheat weighs 1⅝ *sers* and the *kachha man*, therefore, weighs 26 *sers*. Twelve-and-a-half *kachha mans* are equal to one *mani*, which in the case of wheat is equal to 8 *pakka mans*. One *topa* equal to 1 *ser* and 14 *chattaks*, 1 *mani* is equal to 200 *topas* or 8½ maunds wheat and 6¼ maunds rice. One *Bhari* is equal to 4 to 8 *topas* of grain. In all agricultural calculations, except in some Wazirabad villages bordering on Sialkot, the *pakka mani* is the standard.

CHAPTER II-C

FORESTS.
List of all Forests in the district.

SECTION C.—FORESTS.

The forests under the Forest Department and Deputy Commissioner are given below :—

Name of Rakh.	Under Forest Department.	Under Deputy Commissioner.
Reserved Forests.		
	Acres.	Acres.
1. Bela Thatta Faqirullah ..	493	..
Unclassed Forests.		
1. Santpura	392	..
2. Jangla	..	137
3. Pindi Jalol	..	93*
4. Vanike	..	106
5. Chak Khiali	..	307
6. Kot Qadir Bakhsh ..	..	51
7. Pindi Bhattian ..	..	205
8. Thatta Mukhtar ..	..	428
9. Qila Murad Bakhsh ..	..	194
10. Chak No. 474 ..	..	1,508 (A colony rakh).
Total ..	392	3,029

Description of Rakhs.

The following is a brief description of each rakh :—

(a) *Under Forest Department :—*

(1) *Bela Thatta Faqirullah.*—A reserved forest which lies in the Upper Chenab range. The total area of this bela is 493 acres, out of which 259 acres are pakka bela under tree growth and the rest is kachha which comes under water during the flood season and bears a crop of *Pilchi* (Tamarix dioica) and *Kahi* (Saccharum spontaneum). The area is free from rights.

*See description of this rakh.

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FORESTS.

Description of khs.

With the exception of 80 acres felled during 1921—1925, and which is in the stage of being regenerated and stocked with young shisham and mulberry, the rest of the area bears an excellent crop of *shisham* (Dalbergia Sisoo), and some trees of mulberry (Morris alba), *Phulai* (Acasia modesta), *Kikar* (Acacia Arabia), *Phagwar* (Ficus species) and *Bins* (Salix species).

Shisham trees are from 30 — 60 years old. Mature trees produce a high percentage of brown coloured heart wood, which is highly prized for furniture making at Gujrat.

Mulberry here is definitely unfit for sports works. The area is unirrigated by canal or well, but is liable to inundation when the Chenab is in high flood, and it is not fit for cultivation. The bela has been worked under no regular working scheme in the past, but one has recently been drawn up and is likely to be approved during the current year (1935). The bela is capable of yielding a revenue of approximately Rs. 2,000 annually from the sale of timber and firewood, besides about Rs. 1,000 from grazing and grass-cutting leases. In 1934-35 the income was Rs. 1,265, and the expenditure Rs. 181 excluding establishment charges.

(2) *Bela Santpura* with an area of 392 acres lies in Wazirabad tehsil. It is a kachha bela with no tree growth. Most of the rakh comes under water during the rains and flood season. Owing to river action, it is in danger of being completely eroded. The grazing lease in 1934-35 realised Rs. 36.

(b) *Under the Deputy Commissioner* :—

(1) *Rakh Jangla.*—In the Hafizabad tahsil and close to Jandoke Canal Rest-house and gets some canal irrigation in proportion to its area. The rest is very high but good maira land and fit for *barani* cultivation.

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FORESTS.

Description of Rakhs.

It has an area of 137 acres, of which 103 acres are let for temporary cultivation. It yields an income of Rs. 175 per annum, which is subject to variation.

(2) *Rakh Pindi Jalol.*—In the Hafizabad tehsil. Only 123 acres is now the property of Government but 28 acres have been given on peasant conditions, leaving 95 which include 2 acres recently acquired for a seepage drain. The rest has been sold. The soil is good and grows excellent *barani* and *nahri* crops. The income from temporary cultivation is about Rs. 250 per annum, which is subject to variation.

(3) *Rakh Vanike.*—In the Hafizabad tehsil, and close to Vanike. It is fast deteriorating into *thur*. Its total area is 106 acres. of which only 38 acres are let for temporary cultivation. The income from cultivation is about Rs. 80 per annum, which is subject to variation.

(4) *Rakh Chak Khiali.*—In Hafizabad tahsil. The area is 307 acres, of which 209 acres are let for temporary cultivation. The area has become waterlogged and there are only about 120 acres fit for cultivation. The income is about Rs. 113 per annum which is subject to fluctuation. It lies near Mona Rest-house.

(5) *Rakh Kot Qadir Bakhsh.*—In the Hafizabad tahsil. The rakh is in the bed of the river.

(6) *Rakh Pindi Bhattian.*—In the Hafizabad tahsil. The area is 205 acres. One hundred and thirty-two acres have been leased out on terms of temporary cultivation, of which about 90 acres are culturable. The remaining area has become waterlogged (*thur* and *sem*). It lies near Thatta Raika and yields about Rs. 80 annually from temporary cultivation. The income is subject to variation from year to year. A few acres are likely to be taken up for a drain, shortly.

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FORESTS.

Description of Rakhs.

(7) *Rakh Thatta Mukhtar.*—In the Hafizabad tehsil. The area is 428 acres of which 298 acres are let for temporary cultivation. Most of the area has become waterlogged and there are only 210 acres fit for cultivation and the soil is *maira*. The income from temporary cultivation is about Rs. 302 per annum, but is subject to fluctuation. It lies near the Mona Rest-house.

(8) *Rakh Qila Murad Bakhsh.*—In the Hafizabad tahsil. The area is 194 acres. It is far away from the irrigation zone. The soil is *kalrathi* and not fit for barani cultivation. The income from grazing is about Rs. 120, annually. It is auctioned every year.

(9) *Rakh Chak No.* 474.—In the Hafizabad tahsil. It covers an area of 1,508 acres and is not commanded by the canal. The soil is hard and free from *kalar*, but barani cultivation is not possible. It is leased out annually by auction for grazing and the income is about Rs. 45 per annum.

Leases for cultivation by Deputy Commissioner.

The cultivation leases in rakhs Pindi Bhattian, Thatta Mukhtar, Chak Khiali, Jangla, Vanike, and Pindi Jalol are given to those who have suffered from waterlogging in the neighbouring villages as far as possible. The temporary cultivators pay land revenue and cesses plus malikana at the rate of one rupee per rupee of land revenue. In addition, for the area leased out, but not cultivated throughout the year, the lessees are charged annas 4 per acre.

The grazing leases of Rakhs Chak No. 474 and Qila Murad Bakhsh are auctioned annually.

Leases by Forest Department.

The area under the control of the Forest Department is leased out annually for grazing of cattle and it is for the lessees to recover grazing fees from individual permit holders. The rates generally realised by the lessees are as under:—

(*i*) Buffaloes and he-buffaloes at Re. 1-8-0 per animal per annum.

CHAPTER II-C.

FORESTS.

Lease by Forest Department.

(*ii*) Bullocks, cows, horses and donkeys at As. 12 per animal per annum.

Full rate for young ones is charged by the lessees.

Protection of Timber in transit.

Approximately (average of last 3 years) 20,31,717 cubic feet of timber in logs and sawn form is annually imported from the Kashmir and Chamba States through the Chenab river into Wazirabad town, which is the most important timber market on the river. There are private firms with depôts at Wazirabad also.

The realisation of rafting fee, which amounts to nearly Rs. 18,000 (average of last 3 years) annually, and the protection of timber in transit is the primary duty of the Forest staff employed in the district. On account of efficient protection, the losses of timber in transit have now been reduced considerably.

Forest Staff employed.

Besides the headquarters of the Depot West Division, which is at Wazirabad, the headquarters of the two Ranges on the Chenab river are at Wazirabad and Ramnagar. Two Forest Rangers, one Forester and ten Forest Guards are stationed in the district to supervise the operations mentioned above. All this is under the Divisional Forest Officer at Wazirabad, who is under the Conservator of Forests, Western Circle, Rawalpindi. See Chapter III.

SECTION D.—MINES AND MINERALS.

CHAPTER II-D.

MINES AND MINERALS.

Minerals not important.

Saltpetre and Kankar.

There are no minerals of importance. Some saltpetre is found but is not worked. Kankar is found, and permits are issued by the Deputy Commissioner, under rules framed by Government. Royalty is charged at Re. 1 per 100 cubic feet.

SECTION E.—ARTS AND MANUFACTURES.

CHAPTER II-E.

ARTS AND MANUFACTURES.

Occupation of the people.

Table 17 in Volume B shows the principal occupations followed by the people, men and women, according to the Census for 1931. Table 17-A shows the subsidiary occupation of agriculturists. Table 25, the wages of labour, and Table 28, the "factories" in the district.

The district is of some importance for its arts and manufactures, and the position should improve when electricity is more easily available.

CHAPTER II-E.

ARTS AND MANUFACTURES.

Cotton.

There is no mill manufacturing cloth. Ordinary country cloth known as *khaddar* is woven on hand-looms in nearly every village. The weaver class includes a small proportion of recruits from the lower orders of the population such as *Meghs, Mochis, Barwalas, Churas* and *Chamars*; but the majority are Muhammadan *Julahas* or *Poolis*. Successive waves of Kashmiri immigrants have passed over the Punjab, leaving large colonies in Sialkot, Gujranwala and Gujrat. The condition of the weaver is miserable. He is ignorant and impoverished, and earns a bare subsistence for himself and his family by a handicraft which is becoming less profitable every day. He is usually under the thumb of the capitalist. Even if the yarn he weaves is legally his own, it will be found that he has bought it on credit from a shopkeeper to whom he is bound to sell the finished product. In towns and larger villages sheets, *lungis, durries, kheses* and *newar* are made, but these are sold locally. Gakkhar has a reputation for cotton durries, but the manufacture of these has declined.

The country loom with the fly shuttle is in general use though improved handlooms have been tried at Hafizabad, etc. ("Baroda," "Dhariwal," and "Japanese.")

Cotton is ginned in factories at Gujranwala, Wazirabad, Hafizabad and Akalgarh, and there is also a Press factory at Gujranwala.

Wazirabad hosiery used to find a market all over Upper India, but it has suffered the keen competition of the imported article. Women used to make the hosiery.

Silk.

Some silk is woven at Gujranwala. Chenille was once made at Wazirabad but there is little now. The following extract from Mr. Lockwood Kipling's note may be reproduced here :—

"At Wazirabad a triviality of English introduction has found a place; the manufacture of chenille. Many years ago it was fashionable to make silk into strings resembling elongated hairy caterpillars, and it is still used as a trimming. The original massive form is preserved at Wazirabad, and applied to the decoration of a variety of subjects, such as glove-boxes, slippers, caps, cushions, flower-vases, and the like. The chenille is dyed in the crudest and most brilliant colours, and in the case of boxes it appears to be glued down to a wooden or pasteboard foundation in a sort of mosaic. A beer glass in chenille is often offered as a *chief d'œuvre*, and similarly incongruous articles are to be seen in some houses. The silk is imported from Amritsar, which is the silk centre of the Punjab".

CHAPTER II-E. ARTS AND MANUFACTURES. Wool.

Woollen blankets (*lois*) are made in Gujranwala for local use.

Dyeing and Calico printing.

Chhimas (dyers) print cloth in showy colours at Gujranwala and elsewhere in the district.

Tanning and Leather work.

The methods of the *chamar* are primitive, but "Cawnpore" processes have been introduced at Nizamabad and Wazirabad, where a considerable quantity of leather is produced and exported.

The shoemaker plies his trade in every village, and good Indian shoes are made in places, chiefly in Gujranwala town. The village *mochi* also provides thongs, and whips, *bokas*, *charsas* and bellows. Country harness, nicely embroidered, is made at Pindi Bhattian. The trade was imported from Jhang.

Leather belting for machinery is made at Wazirabad.

Leather *kuppas* used to be made at Ramnagar, but this is no longer done.

Oil crushing.

Modern oil crushing machinery exists at Gujranwala and Hafizabad and the indigenous mill exists everywhere. The *teli* usually hires out his *kohlu* to the shopkeeper. Often the oil-cake is kept in return for crushing the customers seed. Payment is also made in cash.

Soap.

Dhoby and toilet soap are made in Gujranwala.

Sugar.

Gur is generally made by the cultivator himself by the usual primitive methods.

A modern sugar factory has recently been opened at Talwandi Rahwali. There is not enough cane yet to supply its requirements, but the zamindars are extending cane cultivation. *Khand* is made in open pans in small quantities. See also Chapter III-E. Excise duty is now charged on sugar.

Wood work.

The worker in wood flourishes in the district as wood is easily available, especially at Wazirabad, to which place timber is floated down from Kashmir. Every village has its carpenter. Good furniture is made at Gujranwala and the other towns. The *Kharadi* or turner is also found in every village for he is the ordinary cabinet maker of the land, and makes stools, settees, bed-legs, boxes, etc.

CHAPTER II-E.

ARTS AND MANUFACTURES.

Walking sticks.

Walking-sticks are made at Wazirabad, generally of bamboo or *kau*, the wood being frequently lacquered or inlaid. At Nizamabad there is also a considerable trade in Malacca canes with silver or horn handles. The canes are also finished with Regimental crests.

Cutlery.

Cutlery is the speciality of Nizamabad and Wazirabad, where there are many families of blacksmiths, many of whom have taken up service abroad. There are about 25 workshops giving employment to about 100 men, including *julahas*, *mochis* and *barwalas*. The cutlery is generally inferior, but better articles are also made. Some is sent to Kotli Loharan in Sialkot to be damascened. Swords, kukris, hunting knives and guns are also made. Besides knives, some of the artisans make walking sticks, and others tube wells. The industry of Nizamabad has flourished, there having been a large export of cutlery and walking sticks to Bombay, Calcutta and other places in India.

The Punjab Cutlery and Sporting Works at Wazirabad started by some educated people turns out a good quality of goods. Their exhibits of cutlery were awarded a silver medal at the Franco-British exhibition in London, which were sold on the spot.

The following extract from a note by Mr. Lockwood Kipling, late Principal, Mayo School of Arts, Lahore, is of interest :—

Nizamabad in this district is known for its cutlery. The tourist is frequently offered at hotels and dâk bungalows many bladed pocket knives bristling with hooks, screw drivers, and other contrivances more calculated to display the ingenuity of the maker than to serve the convenience of the purchasers. These are generally accompanied by tobacco-cutters, a somewhat elaborate and automatic machine for cutting cake tobacco, neatly mounted on polished *shisham* wood, wonderfully well finished for native work, costing only Rs. 5. These are specimens of a trade in cutlery which seems to have been established for a long time at Wazirabad and Nizamabad, where also guns, pistols, swords, razors, spears, horse-bits, bullet-moulds and other steel articles are made—it would perhaps be better to say, can be made—for there is not a regular production. The finish and polish of the articles, though not perfect, is better than the quality of the steel, which although tough, is deficient in hardness, and is often scarcely to be distinguished from good iron. The edge of a Nizamabad pen-knife is soon blunted, and, as a "Rodgers'" knife can be had in any *bazar* for eight or sometimes six annas; it may be imagined that the local production is but small. The forging of these articles is often admirable. This is a matter quite apart from the quality of the mental and the subsequent finish, and it is usually the crucial difficulty of the native smith, who seems in forging habitually to burn his iron, and to leave his welding to the care of Providence. In other parts of the country one result of the orders of the Supreme Government, to the effect that cutlery of native make should be substituted in Government offices for that hitherto imported from England, has been a demonstration of the hopelessness of a competition between Indian and Sheffield cutlers. That the craft survives at all shows, however, that country cutlery finds a place somewhere. A very rude form

of pen-knife with immoveable blade and turned-up point, in a wooden handle, seems to be the only article of Nizamabad production that finds a large sale. This is to be seen in the shops of all hardware dealers, and most schoolboys are furnished with one.

CHAPTER II-E. — ARTS AND MANUFACTURES. Cutlery.

Nizamabad did very well indeed during the Great War, in 1914—1918, when it supplied a large variety of articles for the army, *e.g.*, kukris, spear-heads, etc. Pen knives and swagger canes with Regimental crests are still made, and the familiar office knife in use has recently been supplied to the Stationery Office, Calcutta. There is a good gunsmith here still.

Ramnagar also makes pen-knives, the popular variety having a sandal-wood handle.

Carts and carriages.

The country cart with a *shisham* body and *kikar* wheels is made everywhere, and the bodies of motor lorries are made at Gujranwala ; also tongas.

Boats.

Boats are occasionally made in the Wazirabad tahsil for use on the Chenab.

Matches.

Two match factories have been opened at Gujranwala recently, and are making progress. Wood is imported. An excise duty is now charged. See Section E of Chapter III.

Ironware.

Ordinary agricultural implements, such as ploughshares and scythes, are made in Gujranwala district and also common hardware such as door-chains, axe-heads, hinges, nails, frying-pans and charcoal-stoves (*angithis*) etc., which are exported. Gujranwala excels in making iron well-gear and pumps, etc.

Safes, Locks, etc.

There are numerous iron workshops in Gujranwala and some in Wazirabad, which make fireproof safes and strong boxes. They are entirely made by hand. The work has improved in recent years, and the article is well finished. They are also *nickle* plated. The safe makers make their own locks. Considerable export is done of safes, etc.

Trunks and boxes, etc., are also made in fairly large quantities at Gujranwala and Wazirabad, usually of zinc sheets. Bath tubs, buckets, etc., are also made and exported.

Copper and brassware, etc.

There is a large number of workers in Gujranwala and some factories. Brass vessels of various kinds are made, also food-carriers, and are very much in demand.

CHAPTER II-E.

ARTS AND MANUFACTURES.

Copper and brass-ware, etc.

The brass is highly polished also. The following is an extract from a note by Mr. Lockwood Kipling :—

Brass vessels of sound workmanship are made at Gujranwala, and a large selection was sent to the Punjab Exhibition, 1881. These differ in no important respect from those of the rest of the province. Small and pretty toys in ivory are also made at Gujranwala, models of fruits to serve as antimony bottles slightly touched with colour, ivory bangles, pepper-casters, walking-cane handles, small boxes, and other fancy articles, all however very small and simply lathe-turned, were sent to the Punjab Exhibition. This does not seem to be a regular trade, but one of the many apparently accidental crafts practised by individuals in out-of-the-way places.

Aluminiumware.

Vessels of all sorts are made at Gujranwala.

Gold and silver ornaments.

The goldsmiths of Gujranwala have a reputation for fair dealing, and the ornaments made are exported in large quantities.

Pottery.

The potter, or *kumhar*, abounds everywhere. The pottery made at Gujranwala is superior. Terracotta clay of fine texture yielding wares of good colour on being fired is found in the district.

Glazedware.

Glazedware is manufactured in Gujranwala and has a reputation and is exported. Cooking pots, etc., are made.

Chinaware.

A kind of white ware is made at Gujranwala with a mixture of Kasimpore *Kharia*, and soap-stone brought from a place in Kashmir State. The vessels are turned very thin and require a great deal of time and labour.

Harmoniums.

These are made by some Sikhs at Gujranwala and are also exported.

Government Tool Makers' Trade School, Gujranwala.

There is the Tool Makers' Trade School at Gujranwala, which is financed by the Punjab Government and is under the control of the Director of Industries, Punjab, through the Inspector of Industrial Schools, Punjab. The object of the school is to provide a complete trade training in (1) Heavy metal working as applied to the manufacture of hand tools of every description and (2) Carpentry.

There are two departments in the school :—

(1) The major department is tool making with a course of 3 years' duration. It embraces smithy work, pattern making, foundry work, machining, turning in metal and wood, and fitting, and cutlery work.

(2) The minor department is carpentry with a course of 2 years' duration.

The school is equipped with a modern plant and all requisite tools and appliances.

CHAPTER II-E.
ARTS AND MANUFACTURES.
Government Tool Makers' Trade School, Gujranwala.

(a) *Tool making department.*—The minimum qualification for admission is the Vernacular Final Examination Certificate. Perference in admission is given to Industrial Final Examination passed boys with metal work as their craft subject, and to matriculates or applicants with higher educational qualifications. Admission is made direct to the 1st year class. Industrial Final Examination passed boys with metal work as their craft subject are admitted direct to the second year class.

(b) *Carpentry Department.*—The minimum qualification for admission is the Vernacular Final Examination Certificate. Preference in admission is given to pupils with higher educational qualifications.

Factories.

See Section F.

Table 28 in Part B shows the "factories" in the district, which are on the list of the Inspector of Factories, Punjab. The latest list is given below:—

No.	Place.	Name of factory.	Nature of work.
1	Gujranwala.. ..	Guru Nanak Factory	Cotton ginning rice husking, ice-making and oil extracting.
2	Ditto	D. Brij Lal-Daulat Ram factory.	Cotton ginning and Press, rice husking and oil extracting
3	Ditto	Mohan Lal-Tara Chand Factory.	Rice husking and flour milling.
4	Ditto ..	Dhanapat Rai-Bhagwan Das Factory.	Cotton ginning, oil, rice, and flour milling.
5	Ditto ..	The Popular Aluminium Factory.	Aluminiumwares.
6	Ditto	Banarsi Shah-Charan Singh Factory.	Brass cocks and pumps fittings.
7	Ditto	The Chawla Rice, Ice and Oil Mills.	Rice, ice and oil milling.
8	Ditto	M. Allah Ditta Utensil Factory.	Utensils manufacturing.
9	Ditto	Jiwan Mal and Co.	Manufacturing of brass cocks and pumps.

CHAPTER II-E.

ARTS AND MANUFACTURES.
Factories.

No.	Place.	Name of factory.	Nature of work.
10	Gujranwala ..	The Star Light Match Factory.	Match making.
11	Ditto	The Gujranwala Match Company.	Match making.
12	Ditto	Muhammad Din-Muhammad Abdulla Metal Works.	Brass and Aluminium-wares.
13	Ditto	The Gujranwala Sugar Mills, Rahwali.	Sugar making.
14	Wazirabad	Wazirabad Tannery	Leather tanning.
15	Ditto	Ram Lal and Sons	Cotton ginning and rice husking.
16	Ditto	Ladha Mal-Dewan Chand Factory.	Ditto.
17	Ditto	Karam Chand and Sons.	Ditto.
18	Ditto	The Bharat Mills	Ice-making.
19	Hafizabad	Prabh Diyal-Shiv Das Mal factory.	Cotton ginning, rice husking and oil extracting.
20	Ditto	S. Sampuran Singh Rice Mills.	Cotton ginning and rice husking.
21	Ditto	Nand Lal and Sons	Ditto.
22	Ditto	Tej Singh-Harbans Lal Factory.	Ditto
23	Ditto	Gulzari Mal-Mehraj Din Factory.	Rice husking and flour grinding.
24	Ditto	Amolak Ram-Barkat Ram Factory.	Ditto.
25	Akalgarh	Beli Ram-Mehr Chand Factory.	Cotton ginning and rice husking.
26	Ditto	Dhanpat Mal-Jawala Das No. 1.	Ditto.
27	Ditto	Dhanpat Mal-Jawala Das No. 2.	Rice husking.
28	Ditto	Dewan Hari Singh and Sons.	Rice husking and flour milling.
29	Ditto	Des Raj-Shamas-ud Din Factory.	Ditto.
30	Ditto	National Rice Mills	Rice husking.
31	Kamoke	Gopal Singh-Amolak Ram Factory.	Rice husking.

CHAPTER II-F.

TRADE AND COMMERCE.

SECTION F.—TRADE AND COMMERCE.

General trade.

There are no statistics available showing the general trade of the district. There was formerly considerable river traffic, which has been replaced by railway and road traffic.

Imports and Exports.

The mercantile classes of the district have enterprise and there is a considerable amount of import and export business done.

Principal Marts, etc.

The principal marts are Gujranwala, Wazirabad, Akalgarh, Hafizabad, Kaleke, Sukheki and Kamoki, and to a less extent Eminabad, which is being displaced by Kamoki. All of these have railway stations. Then there are Qila Didar Singh and Pindi Bhattian. At these places a brisk trade is done in country produce of all kinds, including country made cotton cloth, which is woven in fairly large quantities in the larger villages. Wheat is exported generally, and a great deal of rice is also exported, especially from Gujranwala and Akalgarh and Kamoki, where there are several rice husking factories. Cotton and oilseeds are also exported, especially from Gujranwala and Hafizabad. Sugar is now manufactured in the new factory at Talwandi Rahwali and is exported together with some *Khand* (sugar made in open pans) from Gujranwala. Matches are made at Gujranwala and exported in small quantities. The Sugar and Match factories have been opened very recently and the trade is expected to increase. *Ghee* is exported, especially from the Mandis in Hafizabad tahsil. Hides and skins are exported from Wazirabad and Gujranwala; and timber, floated down the Chenab river, is exported from Wazirabad. Iron Persian-wheels, safes and trunks, bath tubs, buckets, etc., are exported from Gujranwala and Wazirabad; and Gujranwala also exports jewellery and vessels of brass, copper and aluminium and water pumps. The *Thathiars* are mainly Hindu. Earthenware is also exported. This is in the hands of Muhammadans. The melons of the district are famous and are exported in large quantities—also Malta-oranges. The trade in piece-goods is mainly in the hands of Hindus, including Jains, but some Muhammadans have taken to it. Stock is imported from Amritsar mainly, but there is a tendency to import direct from Madras and Ahmedabad. *Pashmina* and *Pattis* are imported from Rawalpindi.

CHAPTER II-F.

TRADE AND COMMERCE.

Principal Marts.

Wool and hides also imported are handled chiefly by *sheikhs*, the business section of the Muhammadan community, and much comes from neighbouring districts on the North and East. *Ghee* is imported from Gujrat district chiefly. Sugar is imported from seaports. Hardware is imported from Karachi, Bombay, and Jamshedpore for local manufactures.

The trade in grain and iron safes, brass and aluminium vessels, etc., is also mainly carried on by Hindus, but as a matter of fact the artificial barrier has given way to economic needs, and Muhammadans share in it. The Sikhs however excel at Harmoniums, which are also exported. Ice is also exported.

Transport.

The Indian bullock-cart is fast disappearing, except inside towns, and goods are being carried more and more by motor lorries. In fact these ply as far as Peshawar and Delhi and are a menace to the Railway earnings: The Nishat Bus Service of Gujranwala is efficient and does good business. The donkey is still popular for transporting grain:

Finance and Banking.

Finance and banking, of necessity, play an important part in the district. The Jains have more or less had the monopoly in the past as money-lenders, but banks are being used more and more, especially because of recent legislation which affects the money-lender. There is a branch of the Imperial Bank of India at Gujranwala (also Agent for the Reserve Bank of India, which transacts the Government Treasury business) and it has a Pay Office at Hafizabad. Lloyds Bank, Limited, has Pay Offices at Gujranwala and Kamoki and does godown business. The Central Bank of India, the Punjab National Bank, the Punjab and Sind Bank also have branches or sub-agencies in the district. This is in addition to the Gujranwala Central Co-operative Bank, Limited, and the Gujranwala Mortgage Bank, Limited.

A number of Insurance Companies have offices in Gujranwala.

See also section E of this Chapter.

CHAPTER II-G.

SECTION G.—MEANS OF COMMUNICATION.

MEANS OF COMMUNICATION.

Railways.

The main line of the North-Western Railway, from Peshawar to Lahore, passes through the district.

CHAPTER II-G.

MEANS OF COMMUNICATION.

Railways.

This was constructed in 1871—1874. The following are the stations on this section:—

Haripur Band,
Wazirabad Junction,
Dhaunkal,
Gakkhar,
Talwandi Rahwali
Gujranwala,
Gujranwala Town,
Theri Sansi,
Eminabad,
Kamoke,
Sadhoke.

The branch line from Wazirabad Junction to Sialkot was opened in 1885, and there is one station just outside the district, *viz.*, Sohdra Kopra, though the village Sohdra is in this district.

The branch line from Wazirabad Junction to Khanewal was opened in 1896 and the stations within the district are:—

Mansurwali,
Jamke Chatha,
Akalgarh,
Gajargola,
Hafizabad,
Madhrianwala,
Kaleke and
Sukheke.

Branch lines from Gujranwala to Hafizabad and thence to Pindi Bhattian, and from Gujranwala to Sialkot and from Gujranwala to Sheikhupura would be of considerable advantage, especially the first and third.

Roads.

The Grand Trunk Road metalled and maintained in good condition runs along the railway from Wazirabad Junction to Sadhoke, 46·24 miles. There are 6·04 miles of the Wazirabad-Sialkot metalled road in the district. There are 36·22 miles of the metalled road from Sambrial (Sialkot District) to Hafizabad, and thence 31·50 miles of unmetalled road to Pindi

CHAPTER II-G.

MEANS OF COMMUNICATION.

Roads.

Bhattian and the Jhang border of the district. There are also 1·44 miles of metalled road in the civil station of Gujranwala, in and about the District Courts. All these are maintained by the Public Works Department, Lahore Provincial Division. The unmetalled Hafizabad-Jhang border road will no doubt be metalled when funds are available. The portion of the Gujranwala-Sambrial road, which lies within municipal limits, may possibly be transferred to the Public Works Department from the Municipal Committee, Gujranwala. The Lahore-Sargodha metalled road also passes through the district for a distance of 22 miles, and is maintained by the Public Works Department (Lyallpur Provincial Division).

The District Board maintains 9 miles of metalled Class B roads, 250 miles of unmetalled class B roads, 6 miles of metalled Class C roads, and 526 miles of unmetalled Class C roads. The District Board roads are by no means in first class condition. The principal roads are Gujranwala to Naushera Virkan, Gujranwala to Akalgarh and Ramnagar, Gujranwala to Eminabad and to Wahndo, etc. The District Board is helped by the Communications Board, but much more could be done by the Board in the interests of the rural people, especially as the lorry traffic is now almost universal.

The road from Kamoke to Qila Didar Singh, Butala Janda Singh to Akalgarh, is an old historical route and needs to be metalled also.

There are excellent roads along the canals, which are used by permit, chiefly by officers. The other banks of canals are in places open to the public and their use is welcomed.

Motor traffic has increased greatly, and there are numerous motor buses which have affected the Railways. Some of these, *e.g.*, the Nanda Bus Service, and the Nishat Bus Service run good buses to a time-table, to distant places in the province. The local bodies used to maintain public stands and made good money out of them, but private stands are in use almost everywhere and those of the local bodies have almost ceased to exist.

Rest-houses.

Full particulars of the rest-houses are given in table 29 in Volume B. For convenience a list is given here.

CHAPTER II-G.

MEANS OF COMMUNICATION.

Rest-houses.

1.—IRRIGATION DEPARTMENT.

(a) *Upper Chenab Canal.* :—

(1) Nurpur.
(2) Argan.
(3) Mandiala.
(4) Baddo Ratta.
(5) Kothiali.
(6) Poohla.
(7) Chak Ram Das.
(8) Lalupur.
(9) Sangowali.
(10) Kalaske.
(11) Warpal.
(12) Chandhar.
(13) Nandipur.
(14) Chianwali.
(15) Harpoki.
(16) Gondlanwala.
(17) Bupra.
(18) Sadhoke.
(19) Dalianwali.
(20) Pirkot.
(21) Talwandi Rahwali.
(22) Gujranwala.

(b) *Lower Chenab Canal* :—

(1) Khanki.
(2) Chenawan.
(3) Bucha Chatha.
(4) Sagar.
(5) Nanuana.
(6) Jurian.
(7) Saidnagar.
(8) Sukheke (Mona).
(9) Vanike.
(10) Chak Kharal.

CHAPTER II-G.

MEANS OF COMMUNICATIONS.
Rest-houses.

(11) Kila Ram Kaur.

(12) Kot Chian.

(13) Rampur.

(14) Shah Jamal.

(15) Thatha Jahad.

(16) Jandoke.

(17) Hinduana.

(18) Meloana.

2.—PUBLIC WORKS DEPARTMENT (BUILDINGS AND ROADS BRANCH).

(1) Gujranwala.

(2) Wazirabad.

(3) Pindi Bhattian.

(4) Gakkhar (to be abondoned under Government orders No. 3255-A., dated 13th July, 1935).

3.—CIVIL UNDER THE DISTRICT BOARD.

(1) Kamoki (part of Serai).

(2) Wazirabad.

(3) Akalgarh.

(4) Ramnagar.

(5) Qila Didar Singh.

(6) Hafizabad.

(7) Pindi Bhattian (part of Serai and Transferred to Town Comimittee).

(8) Jalalpur Bhattian.

Note.—Dâk Bungalow, Wazirabad (in charge of District Board) and the Civil Rest-Houses at Kalaske, Gakkhar and Vaneke have to be abondoned under recent Government orders.

4.—DISTRICT BOARD PROPERTY.

(1) Sukheke.

5.—MUNICIPAL COMMITTEE.

(1) Dâk Bungalow, Gujranwala.

6.—RAILWAY.

(1) Gujranwala.

(2) Wazirabad.

There are no rest-houses under the police and Forest Departments in this District.

CHAPTER II-G.

MEANS OF COMMUNICATION.

Rest-houses.

The rest-houses maintained by the Public Works Department, Irrigation Branch, and Buildings and Roads Branch, especially the former, are very comfortable. The others vary with the amount of attention bestowed upon them.

Polymetrical Table.

A polymetrical table of distances is given in table 30 in Voulme B.

Camping grounds

There are military camping grounds at Gujranwala, Wazirabad, Kamoke, and Gakkhar, maintained by the Public Works Department, and there is also a landing ground for aeroplanes (R. A. F.) at Sukheke.

Serais.

There are Serais at Gujranwala (under Municipal Committee), at Kamoki, Gakkhar, Wazirabad and Sukheki (under the District Board) and at Hafizabad (under the Municipal Committee).

Inland Navigation.

Boats ply in the Chenab river. There is no navigation in the canals (except small boats belonging to the department).

The following is a list of the ferries under the District Board, *viz.* :—

(1) Khanki,
(2) Garhi,
(3) Ramnagar,
(4) Kala,
(5) Qadirabad,
(6) Pheiroke,
(7) Mahmudpur,
(8) Chak Bhatti,
(9) Burkan, and
(10) Hazara.

The District Board leases these by auction, and the amount received is about Rs. 2,000 per annum. There is a government ferry and when the water permits, a bridge of boats on the Chenab where the Lahore-Sargodha road joins the river.

Postal arrangements.

The postal arrangements of the district are under the charge of the Superintendent of Post Offices, Gujrat. There is a Head Post Office and Telegraph Office at Gujranwala, under the Postmaster, Gujranwala. There

CHAPTER II-G.

MEANS OF COMMUNICATION.

Postal arrangements.

are in the district 14 Sub-Offices, of which 12 are combined with Telegraph offices. There are 124 Branch offices. Mails are sent by rail for the greater part, but by lorry from Hafizabad to Jalalpur Nau. Where there is no rail it is conveyed otherwise by contract. The following are the Head and Sub-Offices :—

Head Office :—

Gujranwala.

Sub-Offices :—

(1) Akalgarh,
(2) Eminabad,
(3) Gakkhar,
(4) Gujranwala City,
(5) Gujranwala Kutchery,
(6) Hafizabad,
(7) Kamoki,
(8) Khanki,
(9) Qila Didar Singh,
(10) Pindi Bhattian,
(11) Ramnagar,
(12) Sohdra,
(13) Wazirabad,
(14) Wazirabad City.

All the above have telegraph offices, except Gujranwala City, Sohdra and Wazirabad City.

Telegrams can be sent from railway offices also, and the canal service between canal rest-houses is available for official use.

The Branch Offices are not printed. They vary from time to time according to the earnings, for, as far as possible, each has to be self-supporting. Most of them are extra-departmental in charge of teachers, etc.

There is a telephone exchange at Gujranwala and another at Wazirabad.

See also Tables 31 and 32 of Volume B.

CHAPTER II-H.

FAMINE.

District not subject to famine.

SECTION H.—FAMINE.

Since the construction of the Lower Chenab Canal and the Upper Chenab Canal, the district is immune from famine.

CHAPTER III. Administrative.

SECTION A.—Adminisrtative Divisions.

The District is in charge of a Deputy Commissioner, subject to the control of the Commissioner of the Lahore Division. The ordinary district staff (see Table 33 in Volume B) consists of an Additional District Magistrate, two Magistrates, a Treasury Officer, and a Revenue Assistant. There is usually an Assistant Commissioner under training, and an extra Magistrate if work requires. CHAPTER III-A. ADMINISTRATIVE DIVISIONS. General.

There is a Sessions Judge at Gujranwala (whose jurisdiction extends to certain other districts), and the Sessions Judges of Rawalpindi, Dera Ghazi Khan and Amritsar are additional Sessions Judges for the district but do not frequently take work from the district.

Magistrates.

The Deputy Commissioner is the District Magistrate. One of the Extra Assistant Commissioners is usually Additional District Magistrate, and the others have powers of a magistrate of the 1st class, one usually also having Section 30 powers, and summary powers under section 260, Criminal Procedure Code. The Senior Sub-Judge is sometimes given powers as a magistrate first class, with section 30 powers, but when this is so he is to be used as a magistrate only in special circumstances. The Treasury Officer, as there is a branch of the Imperial Bank of India (Agent for the Reserve Bank of India) at Gujranwala, does some magisterial work. The Revenue Assistant does no magisterial work but may be given some, if he has time for it, with the sanction of the Commissioner.

Tahsildars are magistrates with 2nd class powers, and Naib-Tahsildars Magistrates with 3rd class powers. The Naib-Tahsildar at Naushera Virkan sometimes has 2nd class powers, as the place is far from headquarters and it is convenient for the police.

Honorary Magistrates.

At Gujranwala there is an Honorary Extra Assistant Commissioner, Rai Bahadur Barkat Ram, but at present he is doing no work on account of illness. There is also an Honorary Magistrate with first class powers, S. Budh Singh Butalia. There are also two Honorary Magistrates with 2nd class powers (*i*) Captain Sardar Bahadur Sant Singh Chimni, O.B.I., at Gujranwala, and (*ii*) S. Mangal Singh Man, M.L.C., at Kot Shera.

CHAPTER III-A.

ADMINISTRATIVE DIVISIONS.

Honorary Magistrates.

There are also the following Benches of Honorary Magistrates, with 2nd class powers. They sit in pairs, and by turn as arranged by the District Magistrate. The senior of each pair is President of the Bench and conducts the proceedings, under the rules made for each Bench. They do not take cases direct, but cases are sent to them by the magistrates in charge of Ilaqas. This is the case also with the other magistrates with 2nd and 3rd class powers.

Gujranwala Bench (powers for Sadar and City police stations.

1. Sardar Sahib Sardar Rajwant Singh of Rajkot.
2. Sardar Bakhshish Singh Nalwa of Gujranwala.
3. Chaudhri Muhammad Abdullah of Qila Didar Singh.
4. Chaudhri Inayat Ullah Khan of Gujranwala.
5. Diwan Brij Lal of Eminabad.
6. Chaudhri Faiz Ali Khan of Kali.
7. Rai Bahadur Subedar-Major Pal Singh of Philloke.
8. Diwan Sikandar Lal Whig.
9. S. Ghulam Rasul.
10. Lala Kishen Gopal Madhok.

Wazirabad Bench (powers for Wazirabad tahsil).

1. Shaikh Niaz Ahmed of Wazirabad.
2. Honorary Captain Sardar Man Singh Bahadur, M.C., O.B.I., of Banke Chima.
3. Diwan Badri Das Duggal of Wazirabad.
4. Chaudhri Nazar Muhammad of Dilawar Chima.

Hafizabad Bench (powers for Hafizabad tahsil).

1. Subedar-Major Fazal Hussain of Garhi Awan.
2. Khan Sahib Mian Murad Bakhsh, Bhatti of Jalalpur Bhattian.
3. Lala Charan Das of Kot Nakka.
4. Diwan Hari Kishan of Hafizabad.
5. Chaudhri Raj Muhammad Tarar, B.A., of Rasulpur.
6. Malik Muhammad Feroz Khan of Garhi Awan.

CHAPTER III-A.

ADMINISTRATIVE DIVISIONS.

Public Prosecutor and Police Prosecuting staff.

There is a Public Prosecutor for the district who works under the District Magistrate subject to the control of the Legal Remembrancer to Government. There is a Prosecuting Inspector of Police, with two assistants, who help the Public Prosecutor. In addition, a head constable or constable is posted to each Ilaqa Magistrate's court as "Naib-Court," for general help, and a police officer is usually sent to conduct police cases in the other subordinate courts where there is no regular prosecuting officer.

Panchayats.

These have been constituted in some of the larger villages, and may embrace one or more villages. Their functions are mainly, the sanitation, &c., of the village, but they are given power to decide petty local criminal cases and certain civil cases up to Rs. 50 in value, as given in Section 22 of the Punjab Village Panchayat Act, III of 1922 (see also Chapter III,-E.). They usually neglect their main duty. The Revenue Assistant is Panchayat Officer but there is a proposal to re-appoint a whole-time officer as such.*

Revenue staff.

The Deputy Commissioner is the Collector of the district and head of the district revenue staff, under the Commissioner of the Division and the Financial Commissioners, Punjab. He is assisted by an Extra Assistant Commissioner who is Revenue Assistant, and exercises powers as Assistant Collector of the first grade and sometimes is invested with powers of a Collector for certain purposes, usually for Land Acquisition work. All other Extra Assistant Commissioners are also Assistant Collectors of the first grade, but revenue work is only sent to such as is likely to do well as Revenue Assistant.

There are three tahsils, each in charge of a Tahsildar, who is assisted by a Naib-Tahsildar. In the Gujranwala tahsil there is an additional Naib-Tahsildar with headquarters at Naushera Virkan, an isolated ilaqa. This is not a regular Sub-Tahsil. An extra Naib-Tahsildar is posted to the Hafizabad tahsil each harvest for crop inspection as the assessment is fluctuating, and the tahsil a large one. Tahsildars and Naib-Tahsildars are Assistant Collectors of the second class. Each tahsil is divided between the Tahsildar and Naib-Tahsildar usually according to Kanungo Circles, but the Tahsildar is in general charge of the whole tahsil. The officers change ilaqas every year.

*Since sanctioned (1936).

CHAPTER III-A.

ADMINISTRATIVE DIVISIONS.

Revenue Staff.

In addition to the Tahsildar and Naib-Tahsildar there is the following subordinate revenue staff :—

Tahsil.	Office Kanungos.	Field Kanungos.	Patwari and Assistant Patwaris.
Gujranwala	4*	7	141
Wazirabad	1	4	64
Hafizbad	1	6	94

The pay of Kanungos is Rs. 60 for Office Kanungo, and Rs. 50 and Rs. 40 for Field Kanungos (1st and 2nd grades, respectively). Patwaris are now paid Rs. 26, Rs. 23 and Rs. 20, and Assistant Patwaris Rs. 15. There is also a Provident Fund for them.

This establishment is under the supervision of the Naib-Tahsildars, the Tahsildars and the Revenue Assistant, who are assisted by the District Kanungo, who has his headquarters at Gujranwala. The district revenue record room is in charge of an assistant district kanungo, with a staff of muharrirs. It is inspected quarterly by the Revenue Assistant, and from time to time by the Collector. There is also a special Patwari Muharrir to facilitate the work of civil and revenue courts and parties who wish to obtain extracts from revenue records. The establishment is under the supervision of the District Kanungo.

Table 33 in Volume B contains the distribution of officers.

Revenue cases.

Table 36 in Volume B shows the revenue court and revenue officers cases disposed of. Rent and partition cases are fairly numerous, and of course mutation work is heavy.

Court of Wards.

The Deputy Commissioner is in charge of all estates and persons under the Court of Wards. The estate of Diwan Brij Lal and Diwan Daulat Ram of Eminabad has recently been taken under the Court of Wards. The estate of Sardar Mangal Singh Man of Kot Shera was formerly under the Court of Wards.

*(Including Sadar Kanungo and 2 Assistants in Revenue Record Room.)

CHAPTER III-A.

ADMINISTRATIVE DIVISIONS.

Village Autonomy.

In certain villages there are regularly constituted Panchayats, but in other villages the people manage their own affairs by an unofficial Panchayat or otherwise.

Zaildars.

There are now 50 zails with one zaildar for each, and their distribution is given in Table 33 of Volume B. Their duties are laid down in the land revenue rules. The pay fixed at the last settlement is as follows :—

Tahsil.		1ST GRADE Rs. 400.		2ND GRADE Rs. 325.		3RD GRADE Rs. 250.		TOTAL.	
		No.	Pay.	No.	Pay.	No.	Pay.	No.	Amount.
			Rs.		Rs.		Rs.		Rs.
Gujranwala	..	7	2,800	8	2,600	8	2,000	23	7,400
Wazirabad	..	4	1,600	4	1,300	4	1,000	12	3,900
Hafizabad	..	4	1,600	5	1,625	6	1,500	15	4,725
Total	..	15	6,000	17	5,525	18	4,500	50	16,025

The grades formerly were Rs. 300, Rs. 250 and Rs. 200. The total amount payable is nearly 1 per cent. of the estimated revenue of the district.

The present zaildars in order of seniority are :—

Serial No.	Tahsil.	Name of Zaildar and tribe	Zail.	REMARKS.
		First Grade.		
1	Gujranwala..	Sardar Mangal Singh, Jat Man.	Kot Shera.	
2	Ditto ..	Sardar Sahib Rajwant Singh, Jat Waraich.	Rariala.	
3	Ditto ..	Chaudhri Imam Din, Kakezai.	Eminabad.	
4	Ditto ..	Chaudhri Karam Dad, Jat Mattu.	Naushera Virkan.	

CHAPTER III-A.

ADMINISTRATIVE DIVISIONS.
Zaildars.

Serial No.	Tahsil.	Name of Zaildar and tribe.	Zail.	REMARKS.
5	Gujranwala..	Chaudhri Faiz Ali Khan, Jat, Basra.	Kali.	
6	Ditto ..	Chaudhri Sundar Singh, Jat Bajwa.	Wahndo.	
7	Ditto ..	Mahant Ganga Das, Brahman.	Thabal.	
8	Wazirabad ..	Chaudhri Sardar Khan Chatha, Jat.	Kot Hara.	
9	Ditto ..	Chaudhri Ghulam Kadir, Chatha Jat.	Kot Bhaga.	
10	Ditto ..	Chaudhri Rahmat Khan, Chatha Jat.	Salloke.	
11	Ditto ..	Chaudhri Abdullah Khan, Jat, Jawinda.	Dhaunkal.	
12	Hafizabad ..	Chaudhri Ata Ullah Khan, Jat Tarar.	Kaulo Tarar.	
13	Ditto ..	Chaudhri Natha Singh, Jat Virk.	Kassoke.	
14	Ditto ..	Khan Sahib Mian Murad Bakhsh, Rajput Bhatti.	Jalalpur Bhatian.	
15	Ditto ..	Chauhdri Muhammad Khan, Lodhika.	Thatta Manak.	
		Second Grade.		
16	Gujranwala..	Chaudhri Buta Singh, Jat Cheema.	Arup.	
17	Ditto ..	Chaudhri Mohkam Singh, Jat Chahil.	Nokhar.	
18	Ditto ..	Chaudhri Harnam Singh, Jat, Sandhu.	Dera Dandu Ram.	
19	Ditto ..	Chaudhri Fauja Singh, Jat Virk.	Mangoke.	
20	Ditto ..	Chaudhri Rahmat Khan, Jat Malli.	Sakhana.	
21	Ditto ..	Chaudhri Sundar Singh, Jat Virk.	Nangal Dunna Singh.	
22	Ditto ..	Chaudhri Inayat Ali, Jat Cheema.	Mokhal.	
23	Ditto ..	Chaudhri Labh Singh, Jat Sandhu.	Hamidpur.	

CHAPTER III-A.

ADMINISTRATIVE DIVISIONS.

Zaildars.

Serial No.	Tahsil.	Name of Zaildar and tribe.	Zail.	REMARKS.
		Second Grade—concld.		
24	Wazirabad ..	Chaudhri Nazar Muhammad, Jat Cheema	Dilawar.	
25	Ditto ..	Chaudhri Sardar Khan, Jat Chatha.	Noinwala.	
26	Wazirabad..	Chaudhri Sardar Khan, Jat Cheema.	Kot Inayat Khan.	
27	Ditto .	Chaudhri Fazal Ilahi, Jat Cheema.	Sohdra.	
28	Hafizabad ..	Chaudhri Daswandhi Khan, Jat Chatha.	Ramke Chatha tha.	
29	Ditto ..	Chaudhri Nur Muhammad, Rajput Bagsinke.	Kot Nakka.	
30	Ditto ..	Chaudhri Muhammad Niwaz Khan, Jat Tarar.	Rampur *alias* Rasulpur.	
31	Ditto ..	Malik Muhammad Feroz Khan, Awan.	Sagar.	
32	Ditto ..	Chaudhri Ghulam Muhammad, Rajput Bagsinke.	Sukheke.	
		Third Grade.		
33	Gujranwala..	Chaudhri Ram Singh, Jat Virk.	Majju Chak.	
34	Ditto ..	Chaudhri Fazal Haq, Jat Goraya.	Maraliwala.	
35	Ditto ..	Chaudhri Kartar Singh, Jat Virk.	Kamoke.	
36	Ditto ..	Chaudhri Lachhman Singh, Jat Virk.	Karyal Kalan.	
37	Ditto ..	Chaudhri Jawand Singh, Jat Waraich.	Ladhewala Waraich.	
38	Ditto ..	Chaudhri Attaullah, Jat Buttar.	Ferozwala.	
39	Ditto ..	Chaudhri Muhammad Yar, Jat Waraich.	Kila Didar Singh.	
40	Ditto ..	Sardar Sahib Balwant Singh, Khatri Nalwa.	Gujranwala.	
41	Wazirabad ..	Chaudhri Gurdit Singh, Jat Bagri.	Jaura.	

Serial No.	Tahsil.	Name of Zaildar and tribe.	Zail.	REMARKS.
42	Wazirabad ..	Chaudhri Nasir-ud-Din, Jat Chatha.	Ahmadnagar.	
43	Ditto ..	Chaudhri Fazal Ilahi, Jat Cheema.	Wazirabad.	
44	Ditto ..	Chaudhri Inayat Ullah, Jat Cheema.	Kailaske.	
45	Hafizabad ..	Chaudhri Abdul Aziz, Jat Tarar.	Wanike.	
46	Ditto ..	Chaudhri Muhammad Khan Lodhika.	Kasise.	
47	Ditto ..	Chaudhri Afzal Khan, Rajput Bhatti.	Nanuana.	
48	Ditto ..	Lala Narsingh Das, Khatri Kapur.	Hazfiabad.	
49	Ditto ..	Chaudhri Sher Muhammad Rajput Bagsinke.	Khatrani.	
50	Ditto ..	Mian Dost Muhammad, Rajput Bhatti.	Pindi Bhattian.	

There is one Police Zaildar, which office will be discontinued when the present incumbent dies. See also section C. of this Chapter.

Sufedposhes.

The following statement shows the number and grades of Inamdars or Sufedposhes :—

Tahsil.	FIRST GRADE.		SECOND GRADE.		TOTAL.	
	No.	Amount at Rs. 100 each.	No.	Amount at Rs. 75 each.	No.	Amount.
		Rs.		Rs.		Rs.
Gujranwala ..	5	500	18	1,350	23	1,850
Wazirabad ..	3	300	9	675	12	975
Hafizabad ..	4	400	11	825	15	1,225
Total ..	12	1,200	38	2,850	50	4,050

CHAPTER III-A. ADMINISTRATIVE DIVISIONS. Sufedposhes.

At the recent settlement the number of inams was revised. There is now one inam per zail. The grades were formerly Rs. 80 and Rs. 60. The total value now represents $\frac{1}{4}$ per cent. of the total estimated revenue of the district.

Zail Books.

Zail books for the tahsils, giving particulars of all zails and containing blank pages for recording changes, were prepared by the Settlement Officer, and are in the Collector's office, where they are kept up to date.

Zaildari and Sufedposhi Books.

Each Zaildar has been provided with a book containing a list of villages included in the zail, a map thereof, a printed paper showing his duties and blank sheets for the remarks of the Collector or other officers above the rank of tahsildar when they go on tour. These books belong to Government and are meant for showing the condition of the zail. Personal certificates and sanads, &c., should be kept in a separate book. Sufedposhes, some lambardars, and non-official persons also keep books, but they are private and the practice of writing in them should be discouraged.

Lambardars.

There are still too many lambardars in the district and as a result what they receive is often inadequate. A scheme for the gradual reduction of superfluous posts of lambardars was prepared by the Settlement Officer and the Collector takes the recommendations into account when vacancies occur. The reduction of a lambardar's post requires the sanction of the Financial Commissioner.

SECTION B.—CIVIL AND CRIMINAL JUSITCE.

CHAPTER III-B. CIVIL AND CRIMINAL JUSTICE. Criminal.

Table 34 in Part A shows the number of cases of each class, and the persons convicted. In 1934 there were 4,830 cases reported and 4,079 disposed of, leaving 144 pending. Of these 4,223 cases were brought to trial. There were 7,711 persons brought to trial, of whom 3,001 were convicted, and 125 committed to the Court of Sessions. There were 24 cases of murder, and 5 of attempt to murder, 40 of robbery and 11 of dacoity. Theft, burglary, hurt, and offences under the Motor Act, the Prevention of Cruelty to Animals Act, the Municipal Act, the Police Act were the principal other cases.

CHAPTER III-B.

CIVIL AND CRIMINAL JUSTICE.

There were 77 cases under the Excise Act as there is much illicit distillation in Sikh areas in the district.

Civil.

Table 35 in Part B shows the figures for civil litigation.

The Civil Courts in the district are as follows :—

(1) The Court of the District Judge, Gujranwala, whose jurisdiction includes Gujrat and extends to certain other districts. He has civil appellate powers up to Rs. 5,000, and full powers under the Guardian and Wards, and Insolvency Acts, and in Probate and Succession Certificate cases.

(2) The Court of the Senior Sub-Judge, Gujranwala, with 1st class powers. He also has appellate powers, and power to hear Insolvency and Succession Certificate cases as delegated by the District Judge. He is also a Court of Small Causes for cases up to Rs. 250 in value.

(3) Four Sub-Judges, one each at Wazirabad and Hafizabad and two at Gujranwala. The powers of these officers vary and one of those at Gujranwala is usually a senior officer to whom powers are delegated to hear Insolvency and Guardianship cases, &c.

There is also an Honorary Sub-Judge at Gujranwala, Sardar Budh Singh Butalia, who is also an Honorary Magistrate.

In 1934 there were 7,130 suits for disposal and 5,373 were disposed of. The latter included 4,687 small cause, 262 land, and 427 unclassed suits. There were 334 appeals disposed of by the District Judge and Senior Sub-Judge. The civil work of the district is heavy.

Legal Practitioners.

In 1935 there were 20 Advocates practising at Gujranwala proper—11 Hindu, 5 Muslim and 4 Sikh. There were 103 Pleaders practising in the district—56 Hindu, 32 Muslim and 15 Sikh. Of these 81 are at Gujranwala, 12 at Wazirabad, and 10 at Hafizabad.

CHAPTER III-B.

CIVIL AND CRIMINAL JUSTICE.

There is a Bar Association at Gujranwala and another at Hafizabad, but all the legal practitioners are not members.

Government Pleader and Official Receiver.

There is a Government Pleader, who is also Public Prosecutor. There is also an Official Receiver.

Petition-writers.

There are 54 Petition-writers in the district, and are distributed as follows :—

Gujranwala	..	..	..	35
Wazirabad	..	..	..	10
Hafizabad	..	..	..	9

They are licenced under the rules made by the High Court of Judicature at Lahore.

Registration.

The Deputy Commissioner is *ex-officio* Registrar for the district. Certain of his functions are usually delegated to one of the Extra Assistant Commissioners. At present the Treasury Officer is the "Registration Officer."

There are three Sub-Registrars' offices, one at Gujranwala, one at Hafizabad, and one at Wazirabad, and the following are the present departmental Sub-Registrars :—

(1) Captain Sardar Bahadur Sardar Sant Singh Bahadur, Chimni, O.B.I., Gujranwala.

(2) Subedar Major Malik Mohammad Roshan Khan, of Dhaunkal, at Wazirabad.

(3) Subedar-Major Mian Fazal Hussain Bahadur, O.B.I., at Hafizabad.

The Tahsildars are also joint Sub-Registrars for their tahsils and usually function during the absence of the Sub-Registrars. The Joint Sub-Registrar, Gujranwala, has a separate office in the tahsil, as the Sub-Registrar's office is in the District Court.

The average number of deeds registered in all the offices is 4,400, and the average income Rs. 33,000 annually. The average annual expenditure is Rs. 8,000. Table 37 of Part B contains further information.

CHAPTER III-C.

LAND REVENUE.

Registration.

The Central Record Room is in the charge of the Head Registration Clerk, under the supervision of the Sub-Registrar, Gujranwala, and the Registrar. Wills are deposited with the Registrar.

SECTION C.—LAND REVENUE.

Village Communities.

State of tenures at annexation.

In chapter I it has already been stated that, whereas in the western portion of the district the settlement of the present inhabitants on the land began in the eighteenth century, in the Gujranwala and Wazirabad tahsils the villages are, as a rule, of much greater antiquity. In these tahsils the owners are the descendants of the men who held the land under Mughal rule, and the tribal and village traditions have continued in an unbroken chain from that era.

But the revenue history of the district in so far as it bears upon present conditions begins under the Sikhs, the rise of whose power in this part of the Punjab dates from 1750. By 1810 A. D. Ranjit Singh had brought the whole district under his sway. His fiscal policy was two-fold. In the first place, groups of villages were let out to kardars or farmers of the revenue, who contracted to make certain fixed payments to the treasury, while they were allowed to make what they could out of the cultivators; and, secondly, the greater part of the district was assigned in *jagir* to the local chiefs, subject to the obligation of military service or to the royal courtiers for their maintenance. The jagirdars realised direct in cash or in kind like the kardars. Both systems pressed equally hard on the people who were regarded as a sponge to be sequeezed to the utmost limit compatible with their continuing to cultivate, and when they refused or were unable to pay, the land was made over to outsiders.

The result was that under Sikh rule proprietary rights had no value, the distinction between owner and tenant being unknown, as the state demand absorbed all the profits of cultivation and left no margin of rent for the non-cultivating proprietors. Though settled rule has done much to obliterate traces of the chequered history of the village communities and a uniform revenue

CHAPTER III-C.

LAND REVENUE.

Origin of village communities.

system has tended to make them all assimilate to a common standard, it is still possible to observe the distinction in their constitution due to the stage of development being more or less advanced, or to various political influences. The origin of the village community and the explanation of the different forms it assumes have been the subject of a great deal of theoretic speculation on which it is unnecessary to enter. But leaving theory aside, and viewing the question from the standpoint of practical experience, the foundation of the existing communities as distinguished from the ideal societies which philosophic imagination has evolved, can be traced to two main influences: (1) the expansion of the joint family; (2) the disintegration of the tribe. It may even be said that the first of these influences has been most active in the Hindu social system, the keystone of which is the joint family, while the second influence has been at work among Muhammadans with whom the family bond is weak, while the tribal bond is comparatively strong. This applies specially to the semi-nomad or pastoral tribes who, in their nomad state, are held together chiefly by the tribal bond, but as each group settles down on the land, and dissociates itself from the main body, the tribal tie gradually becomes weaker and looser, while the bond of common village interests increases in strength. The district presents the village community in every form from its earliest development to its decay.

The following description by Mr. Morris of the condition of tenures and rights in land when he began the regular settlement in 1853 is illuminating :—

"Here in consequence of the unsettled state of the country for the last half century, the former prevalence of the *kan* system (the evil effect of which has been almost to do away with the distinction of proprietor and cultivator), the ill-defined nature of the proprietary rights, and the pastoral habits and nomad character of the people, we do not meet with those thriving village communities, bound together by the ties of clanship and brotherhood, every member of which will take care that his own rights are recorded, and the libailities of the others not omitted. On the contrary, the people here almost invariably ignore the principle of joint responsibility. Under the Sikhs each was considered liable only for his own well or plot of cultivation, and if one member failed to pay his quota of the revenue, it was not exacted from the others. The consequence, therefore, has been that the people generally have been very tardy in affording aid in preparation of the Settlement record, it being beyond their comprehension that a system of joint privileges must also necessarily be one of joint responsibility. Another difficulty that meets one is the general apathy of the people; for so long have they been accustomed to have no voice in the management of the affairs of the village that they are now very slow at comprehending that their wishes are consulted with any view to their real benefit. Again, the secret opposition of the lambardars has proved an obstacle. This, however, is not more than was to be expected, when we remember that these lambardars were the men who

CHAPTER III-C.

LAND REVENUE.

Origin of village communities.

under the Sikhs enjoyed all the profits. Any attempt, therefore, now made to define and secure the rights of the community at large cannot be very acceptable to them, tending, as it must, to circumscribe their profits, and diminish their influence and consequence. I am, however, clearly of opinion that the too sudden introduction of our revenue system has not been attended with favourable results. It has taken the power out of the hands of the lambardars who alone have been hitherto accustomed to exercise it, and made it over to those who neither appreciate the gift, nor understand the benefits accruing therefrom. The consequence has been that Government has been a loser in a financial point of view, if in no other. Another difficulty has been the low value of land. Where land is rich and valuable, much sought after and appreciated, the rights and liabilities attaching to property in it are well known, easily attested, and accurately recorded; but here, where land is a mere drug in the market, where property in the same is more dreaded for the liabilities attendant thereon than sought after for the profits accuring therefrom, it will not be a matter of wonder that the attestation of a record showing accurately its rights and liabilities should have been attended with so much labour and trouble. The majority of the propiretors hold their land by right of possession rather than by any ancestral title."

Effects of British rules.

The first effect of settled rule following on a period of anarchy and confusion was to revive and consolidate the village communities which Mr. Morris found in a state of such disintegration and decay. Hence it is no surprise to find that when Captain Nisbet revised the settlement ten years later, the principle of joint responsibility had come to be generally recognised, shares, ancestral or customary, which had been lost sight of when every man was fighting for his own hand and could not afford to undertake responsibility for his neighbour, again came into prominence, and instead of a set of communities grouped together fortuitously, and the members of each recognising no bond of common ownership, the village community was found fully and firmly developed. Hence Captain Nisbet described the prevailing tenure which ten years before had been usually based on possession (*bhayachara*) as *pattidari* in which the basis of proprietary rights and revenue liability are shares, either ancestral, or fixed by custom with reference to some certain standard. Captain Nisbet considered the old classification erroneous, and remarked—

"The people themselves as a fact always distributed and paid the revenue among themselves according to certain shares, either ancestral or customary, either on ploughs, shares in wells, or distinction of good and bad soil, which was the ancient and acknowledged standard of every proprietor's right and responsibility in the village."

Out of 1,199 estates he classified 138 as *zamindari*, owned by a single owner or several owners holding jointly, 211 as pure *pattidari* held by ancestral shares, 765 as mixed *pattidari* or held with reference to customary or arbitrary shares, and only 85 as *bhayachara* or held solely according to possession. The different classifications adopted by Mr. Morris and Captain Nisbet are capable

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of being reconciled and explained by the consideration that Mr. Morris recorded what he saw in an earlier, Captain Nisbet what he saw in a later, stage of the development of village institution.

Effect of British rule.

With all its apparent fixity, the constitution of the village community changes silently but steadily in harmony with every change in the outer world, and the influences of the present age with its tendencies in eastern countries to break down old barriers and to substitute individual effort for co-operation have gradually undermined what was regarded as the most permanent institution in the slowly changing East.

Cause of disruption of the village community.

The beginning of this process may be traced to the practical removal of all restrictions on alienation. The door having once been opened to outsiders, to the capitalist and the money-lender, the homogeneous character of the community disappears ; conflicting interests begin to clash with one another ; disintegration of joint rights follows ; each shareholder hastens to clamour for the separation of his individual share, the common land is divided, till finally perhaps the only relic of common ownership left is a patch of grazing ground which was not worth partitioning or a common burial ground to mark the common goal to which all alike are tending. The process of disintegration, though it complicates the problem of administration, is not altogether an unmixed evil, as it promotes more rapid development. Hence it has been particularly active in those parts of the district where the extension of canal irrigation to vast areas of virgin soil has given most scope to individual effort. One result of the changes is that possession as the basis of individual right and liability again came prominently to the front, and villages where the owners had held by ancestral or customary shares generally abondoned them in favour of possession. The enactment of the Punjab Alienation of Land Act has again closed the door to the non-agriculturist money-lender, &c. This matter, however, is dealt with further in Chapter II.

Village tenures.

There are 1,258 estates or villages in the district and their classification under various forms of tenure, as it is at present, is as follows :—

Zamindari, owned by a single owner or several owners (jointly)	88
Pattidari	108
Bhayachara	1,062

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LAND REVENUE.

Village tenures.

At the settlement which ended in 1894-95, the shareholders of an estate were informed of the former method of distribution and asked whether they would adhere to it unaltered or with certain modifications or would substitute a new form. When they had decided which course to take, the Settlement Officer himself fixed the form of tenure under which the estate should be classified. It was in many cases, however, impossible to class a village satisfactorily under any one of the ordinary recognised tenures, the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions followed another form, which itself often varied from one sub-division to another. The prevalent tenure of the district is of the kind described as *bhayachara*, the rights and liabilities of the members of the village proprietary bodies being determined by actual possession and not by shares either derived from ancestral right or customary as in *pattidari* estates. That in the great majority of cases the rule of the distribution of the land revenue is possession, does not mean, however, that the area of the holdings alone is taken as the standard of liability for the revenue, and an all round rate is fixed on all cultivation alike. Though common in other districts, this all round rate system does not find favour in this district. The popular system is a distribution by differential rates; sometimes differential water and dry rates; sometimes differential *chahi* or irrigation rates on well areas, classified according to the condition of the well building, the number of yokes, the depth of water, or the nature of the soil and produce. In fact, among the people each well is regarded as a separate estate and the well assessments are determined by them with reference to the same considerations as those by which the village assessments were fixed at the settlement.

Classification of tenures.

The figures below show the distribution of the revenue under various forms of tenure :—

Total number of estates ..	1,258
(1) Owned by a single owner	28
(2) Owned jointly by more than one owner ..	60

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Classification of tenures.

(3) Revenue distributed by shares—

(a) Ancestral shares 19

(b) Customary shares 89

(4) Revenue distributed by possesison—

(a) all round rates 1

(b) all round rates after deducting well *abiana* 426

(c) Soil rates without well *abiana* .. 635

Chief headmen and zaildars.

The number of zaildars, inamdars and headmen, in the several tahsils of the district is shown in the margin. The zaildari system was introduced into this district shortly before the settlement of 1865, police zaildars to the number of 16 being appointed in Hafizabad and part of Gujranwala tahsils. Their position was originally that of honorary police officers, and they were paid direct from the Treasury, allowances ranging from Rs. 100 to Rs. 150. There is now only one zaildar employed as an honorary police officer and he is paid Rs. 100 half yearly, but this will lapse on the death of the present incumbent. To quote from Captain Nisbet's report—

Tahsil.	Zaildars.	Inamdars.	Chief headmen.	Headmen.
Gujranwala ..	23	23	31	955
Wazirabad ..	12	12	15	482
Hafizabad ..	15	15	15	584
Total ..	50	50	55	2,021

At commencement of the field survey, the men of known influence and good service, who were looked up to as chiefs over a considerable circle of villages, were appointed zaildars or settlement *chaudhris*. The office was an eagerly coveted one, and the right men I believe got the position. Each zaildar had five or six patwaris' *tappas*, which formed his circle of jurisdiction. In consideration of duties for which they are made responsible affecting the general welfare as well as the revenue administration of the district, the zaildar receives an *inam* varying from Rs. 100 to Rs. 200 per annum, a percentage on the *jama* of his *zail*, and a small grant of culturable land, usually about 50 acres.

In addition each zaildar was provided with a chaprasi paid from the *malba* of the villages in the *zail*. The police zaildars in all cases received appointments, thus facilitating the union of the zaildars' police and revenue duties. Under the present Land Revenue Act a uniform deduction of one per cent. on the land revenue has been substituted for the former fluctuating cess. No chaprasi is now given.

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LAND REVENUE.

Chief headmen and zaildars.

The following table gives the leading statistics for the *zails* as at present constituted :—

Tahsil.	Zail.	Number of patwaris' circles.	Land revenue.	Income to zaildar.	Prevailing tribe.
			Rs.		
Gujranwala.	1. Kot Shera ..	5	76,181	400	Man, Waraich.
	2. Rariala ..	5	31,651	400	Waraich.
	3. Eminabad ..	6	74,683	400	Khatri.
	4. Gujranwala ..	8	39,966	250	Sansi, Waraich.
	5. Ladhewala Waraich	4	18,614	250	Waraich.
	6. Karyal ..	5	53,084	250	Virk.
	7. Nowshera Virkan	6	37,378	400	Virk, Jat and Malhi.
	8. Ferozwala ..	4	72,963	250	Butar.
	9. Arup	6	30,130	325	Cheema.
	10. Wahando ..	7	71,787	400	Labana Rajput.
	11. Kali	6	83,032	400	Jat.
	12. Meraliwala ..	6	1,27,918	250	Guraya.
	13. Thabal ..	6	29,884	325	
	14. Nokhar ..	5	23,923	325	Chahib Sekhu.
	15. Qila Didar Singh ..	4	16,225	250	
	16. Mokhal ..	7	51,220	400	Sandhu.
	17. Kamoke ..	6	26,415	250	Virk.
	18. Majju Chak ..	6	35,512	250	Do.
	19. Dera Dandu Ram	6	27,426	325	Dhotar.
	20. Mangoke ..	6	50,697	325	Virk.
	21. Sikhana ..	6	86,542	325	Bajwa.
	22. Nangal Duna Singh	6	31,723	325	Labana.
	23. Hamidpur ..	7	62,634	325	Sandhu.
	Total ..	133	11,59,588	7,400	

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LAND REVENUE. Chief headmen and zaildars.

Tahsil.	Zail.		Number of patwaris' circles.	Land revenue.	Income to zaildar.	Prevailing tribe.
				Rs.	Rs.	
Wazirabad.	1.	Ahmadnagar ..	5	32,909	250	Chatha, Cheema.
	2.	Ramnagar ..	5	19,022	400	Chatha.
	3.	Kot Bhaga ..	5	30,116	400	Chatha.
	4.	Kelaske ..	6	25,889	400	Cheema.
	5.	Jaura ..	4	18,840	250	Do.
	6.	Sahloke ..	4	17,019	400	Chatha.
	7.	Dhaunkal ..	4	20,204	325	Cheema.
	8.	Kot Jafar ..	6	33,978	250	Do.
	9.	Nainwala ..	5	30,554	325	Chataa.
	10.	Kot Inayat Khan ..	4	24,909	325	Cheema.
	11.	Dilawar ..	6	31,389	325	Do.
	12.	Sohdra ..	6	26,587	250	Do.
		Total ..	60	3,11,416	3,900	
Hafizabad.	1.	Kaulo Tarar ..	5	20,401	400	Tarar.
	2.	Pindi Bhattian ..	8	13,040	250	Bhatti.
	3.	Thatha Manak ..	7	58,726	400	Lodike.
	4.	Jalalpur ..	8	16,564	400	Bhatti.
	5.	Khatrani ..	4	29,338	250	Bhagsinke and Lodike.
	6.	Ramke Chatha ..	5	22,393	325	Chatha.
	7.	Hafizabad ..	6	34,359	250	Hinjra and Khatri.
	8.	Kot Nakka ..	5	62,668	325	Bhagsinke.
	9.	Sukheke ..	6	66,822	325	Bhagsinke Bhatti.
	10.	Wanike ..	7	16,066	250	Tarar.
	11.	Rampur ..	6	18,477	325	Do.
	12.	Sagar Kalan ..	5	14,112	325	Awan and Chatha.
	13.	Nanuana ..	6	47,276	250	Bhatti.
	14.	Kassise ..	5	25,403	250	Lodike.
	15.	Kassoke ..	6	40,231	400	Bhatti and Virk.
		Total ..	89	4,85,876	4,725	

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LAND REVENUE.

For grades of zaildars, inamdars, &c., see Chapter III-A.

Chief headmen.

At the revised settlement of 1867-68 chief headmen (ala-lambardars or sarpanchs) were appointed in almost every village in the district, as a device to reduce the large number of lambardars, and they received in addition to their ordinary remuneration as headmen 5 per cent. on the land revenue realised by them, an additional cess of 1 per cent. on the land revenue of the whole estate and grants of land, varying from 2 to 75 acres according to the size of the estate and the area of available land, revenue free. The allotment was generally made from the village waste, but in some cases from individual holdings, and the disputes and litigation which this arrangement gave rise to were many. The upshot of the discussion which took place when the settlements of the central Punjab came under revision in 1888-1894, was that the abolition of the office of chief headman was sanctioned as vacancies occurred in all estates with less than three headmen, while in villages with three or more headmen it would be retained till the next settlement. At the same time it was directed that the revenue-free holdings should be assessed to land revenue, and this assessment, provided it did not exceed one per cent. on the total assessment of the estate, should go to the chief headman in the form of a cash *inam* in cases where the office was maintained; and where the office had been or would be abolished should be utilised for the creation of zamindari *inams*. The later orders were to abolish the office of chief headman gradually. There are now 55 chief headmen only. Their *inams* vary from Rs. 31 to Re. 1. These will lapse as vacancies occur.

Village headmen.

There are 1,258 estates and the total number of headmen is 2,021, averaging less than 2 per estate. The revenue collected by each averages Rs. 694 and the remuneration at 5 per cent. on the collections amounts to Rs. 35 per head. The headmen also collect canal dues and their income is hereby increased. They get 3 per cent. of the *abiana* collected, and the average per headman is Rs. 22. (See also Chapter III-A.)

Proprietary tenures.

The average total and cultivated area held and the assessment paid per owner, deducting land held by

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LAND REVENUE.

Proprietary tenures

occupancy tenants and usufructuary mortgages, are shown in the following figures :—

Settlement.	Total area per owner.			Cultivated area per owner.			Revenue in Rupees per owner.		
	Gujranwala.	Wazirabad.	Hafizabad.	Gujranwala.	Wazirabad.	Hafizabad.	Gujranwala.	Wazirabad.	Hafizabad.
Regular ..	37	31	80	14·5	13	13	16	17	14
Revised 1867-68 ..	36	32	65	18	14	13	16	18	13
Second revised of 1889-93 ..	29	22	43	17	12	16	19	17	16
Third revised of 1902-07 .. } Third revised of 1912-15 .. }	21	14	32	12	7	17	13	12	18
Fourth revised of 1923-27 ..	15	13	26	11	7	14	22	13	18

Tenant and rent.

The number of holdings, cultivated area, and percentage of total cultivation as regards occupancy tenants, taken from the recent settlement figures, are as follows :—

Tahsil.	Number of holdings.	Cultivated area.	Per cent. of total cultivation.
Gujranwala	8,020	15,974	4
Wazirabad	4,040	8,276	5
Hafizabad	4,168	9,148	3
Total ..	16,228	33,398	3·7

Considerable alterations in the record of the relations between landlord and tenant have been effected since the regular settlement 1854-56, at which nearly all tenants who claimed a right of occupancy seem to have been freely allowed it by the owners. Mr. Morris says in his report :—

Tenant right.

"There have been very few, if any, disputes regarding cultivators with right of possession. The fact is, that in consequence of the population and the scarcity of cultivators, the proprietors have been only too glad to give up to all their cultivators the right of possession, with the object of inducing them to remain on the estate. We find, moreover, that not only have the majority of cultivators been entered as hereditary, but that many also hold their land at the same rates as proprietors. *Malikana* is the exception, not the rule, and it rarely, if ever, exceeds 6¼ per cent. or one anna in the rupee."

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LAND REVENUE.

Tenant right.

Accordingly, of the 35 per cent. of the cultivation in the hands of tenants 17 per cent. or about 75,000 acres was then held by hereditary tenants, and 18 per cent. by tenants-at-will. The settlement of 1868 effected a great change in the status of these tenants. The theory of Mr. Prinsep was that occupancy rights should only be recognized if created by decree of court or consent of the landlord. In all other cases the tenant, even though recorded as "*maurusi*" or hereditary, was held to be only entitled to protection (*panah*) from ejectment and enhancement of rent for a period limited according to circumstances of the case. Such tenants were recorded as *panahi*. The result was that thousands of tenants were deprived of their "hereditary" status and reduced to the position of lease or copy-holders.

Under the Tenancy Act of 1868 power was given to revise these proceedings and to restore to all occupancy tenants entered as such at the regular settlement a presumptive right of occupancy. Consequently, a great number of the old *maurusi* tenants were so restored, and the proprietor was left to take the necessary measures for rebutting the presumption of occupancy rights should he think fit to do so, while the tenant was left to take the necessary measures for obtaining an authoritative declaration of his precise status as tenant under the Act.

The action taken, however, was not very thorough and searching, and the result was that at the beginning of the second revised settlement the area held by occupancy tenants which at the regular settlement amounted to about 75,000 acres was then only 37,000.

At the second revised settlement the question was again taken up and it was ultimately decided that tenants hitherto shown as *dawami*, *panahi dawami*, or *maurusi* should be shown as occupancy tenants, and that in all other cases of *panahi* tenants the entries of the old record should be repeated in the new one, attention being drawn to the history of the subject as contained in Colonel Wace's memo., dated 18th February, 1889, on page 1176 and Sir James Lyall's note, dated 27th May, 1889, on page 1182 of selections from the Records of the Financial Commissioner's office, New Series, No. 14. There were in all 1,450 of these protective *panahi* holdings, covering an area of 3,560 acres and paying Rs. 4,029 rent. For statistical purposes they are treated as occupancy tenants.

The Tenancy Act of 1868 was replaced by the Punjab Tenancy Act, 1887, Chapter II of which now governs the right of occupancy generally.

CHAPTER III-C. LAND REVENUE. Tenant right.

Occupancy tenants in this district generally pay in cash at revenue rates with a slight addition as *malikana* which in Gujranwala and Hafizabad averages only two annas per rupee, in Wazirabad three and a half annas. One per cent. of the total cultivation is in the hands of tenants free of rent or at a nominal rate of rent, and about 4 per cent. is held by occupancy tenants.

Tenants-at-will.

Tenants-at-will cultivate about 56 per cent. of the total cultivated area. In this respect conditions have altered in recent years. The size of holdings has contracted and waterlogging has thrown large areas out of cultivation. Many owners find it hard to maintain themselves and tenants are not in as great demand as before, and are easy to obtain.

Rents of tenants at-will.

Tenants-at-will either pay in kind (*batai*) or at fixed rents which are either pure cash (*nakdi*) or mixed cash and grain rents (*chakota*), *viz.*, a fixed sum of cash in the autumn and a fixed amount of grain, generally wheat, in the spring harvest.

The following figures show the *batai* and fixed rents (cash and *chakota* rents):—

Tahsil.	Per cent. of cultivation held by tenants-at-will.	Per cent. held in batai rents.	Per cent. held at fixed rents.
Gujranwala	58	32	23
Wazirabad	54	24	22
Hafizabad	55	43	9

The statement above shows that rents in kind have become more popular in recent years. It is due to the rise in prices which was general for some years. Fifty-six per cent. of the total cultivated area is in the hands of tenants-at-will and *batai* rents prevail in 34 per cent., and 19 per cent. represents cash and *chakota* rents, while 3 per cent. is let on nominal rents. Rents in kind are most common on *sailab* lands on the Chenab river where

CHAPTER III-C. LAND REVENUE. Rents of tenants-at-will.

the tenants pay from $\frac{1}{4}$ to $\frac{2}{5}$ of the produce, the more common rate being $\frac{1}{3}$. On canal irrigated land the *batai* rents are almost universal, the rates being $\frac{1}{2}$, $\frac{1}{3}$ and $\frac{1}{4}$. When $\frac{1}{2}$ is taken, the revenue and *abiana* are also paid in equal shares, but when the share is greater the revenue and *abiana* are paid by the tenant. There are very few instances now where the tenant does not pay the canal *abiana*.

In Hafizabad tahsil the prevailing *batai* rent is $\frac{1}{4}$th, to which an addition of one rupee per *killa* has been made since the third revised settlement. There are very few cases where cash rents varying from Re. 1 to Rs. 3 per *killa* are not taken together with the rent in kind. In the unirrigated lands in the Bar and Bangar Circles of the tahsil the most common rent in kind taken is $\frac{1}{3}$ with Re. 1 per *killa*. In the Chenab Circle it is $\frac{1}{3}$ without the addition of a cash rent.

Thirty-four per cent. of the total cultivated area is attached to wells. *Chakota* is the prevailing rent on *chahi* lands, though in some areas there are *batai* and cash rents. The general rate of *chakota* is one *pand* (two maunds) of wheat with Re. 1 per acre. The cash is generally paid in Kharif and grain in the Rabi harvest. On some wells in the Charkhari Circle the rate is as much as $1\frac{1}{2}$ *pands* of wheat, and Re. 1-8-0 per acre in cash. In Hafizabad tahsil the general rate is one *pand* with or without Re. 1 or Rs. 2 per *killa*.

The tenants on well lands, the cultivation of which requires a good deal of capital, are generally Jats, often proprietors themselves or akin to the proprietary body. The cultivators on canal, inundated and dry (*barani*) lands are very mixed, and include a large proportion of village menials—Chuhras, Kumhars, Tarkhans, Mochis, &c. The tenancies on all lands are usually from year to year. The engagement is entered into in March or April; the tenant receives possession when the rabi crop is reaped in May, or earlier if he wants to sow cotton, and the tenancy terminates, in theory at least, when he has reaped the Rabi crop of the following year. The rents are paid half-yearly in arrear, and are realised more punctually and fully than might be expected. Suits for arrears are few; if there has been a balance in the case of fixed cash or mixed rents owing to a bad harvest, it is

usually carried on to the next year's account, or if the landlord is a money-lender he debits the cultivator with the value of the grain due.

Labourers and village menials.

As regards village menials, and labourers and their dues, &c., see Chapter II-B.

Fourth Revised Settlement.

A revision of the assessment of the Gujranwala District (excluding the non-irrigated estates—29 in number—transferred from the Sialkot District) and of those villages of the Sialkot District which were irrigated by the Upper Chenab Canal was carried out by Khan Sahib Sheikh Khurshaid Muhammad, P.C.S., and lasted from 15th October, 1923, till 15th April, 1927. The following paragraphs are taken from his Final Report. Chapters II-A and II-B should be read with this, and more detailed information will be found in the assessment report prepared for each tahsil.

Revision of record, etc.

A special revision of the record of rights for the estates included in the —

(1) Gujranwala District (excluding non-irrigated tract transferred from the Pasrur and Daska tahsils of the Sialkot District);

(2) Sialkot District (certain villages irrigated by the Upper Chenab Canal);

was also undertaken with the revision of the settlement.

After preliminary enquiries it was decided to leave the records and maps in the Wazirabad and Gujranwala tahsils, and the Sialkot villages alone, as they were only 10 to 12 years old and, thanks to *killabandi*, were in sufficiently good order to last out for the term of the new settlement. In the Hafizabad tahsil where they were more than 20 years old and where considerable changes had taken place in the soil classification due to water-logging, it was decided to revise the maps and records by the *Tarmim* method.

Subsequently it was found necessary to do *killabandi* in ten estates of the Wazirabad tahsil in which it had not been done before, and to remeasure the areas subject to urban assessment in the town of Gujranwala and the *mandis* at Akalgarh, Hafizabad, Kaleke and Sukheke.

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LAND REVENUE.

Revision of the Hafizabad Record.

The method of revision adopted in Hafizabad was that laid down in Appendix XXI of the Settlement Manual. Difficulty was experienced in the beginning in getting the right sort of mapping sheets, but it was soon got over. Tracing was done by a specially trained staff at the headquarters of the tahsil by means of the double process of making a first copy on tracing paper and then transferring to mapping sheets by the aid of carbon paper. The mapping sheets were then sent out to the field where they were checked, corrected and inked in. The colouring of maps was done by a specially trained staff at the tahsil office where the sheets were also dressed and provided with rings at the corners by the book binder. The mapping sheets of every village were laced together and placed in iron almirahs provided for the purpose.

The standing record of each estate contains the documents prescribed in paragraph 285 of the Settlement Manual and described in the last settlement report. An alphabetical index was added to the jamabandi, besides the index of fields provided at the last settlement. Two copies of the record were made, one to be filed in the Revenue Record Room and the other for the Patwaris' use. In the case of maps three copies were made. The original map made on the spot is kept in the Revenue Record Room. Another copy made on mapping sheets is kept in the tahsil, while the Patwari has a copy on long cloth for his use.

The Canal Department was provided with a cloth copy of the map and with a special *khasra* (list of fields with names of owners) of the canal irrigated villages.

illabandi.

Killabandi was not done in two villages of the Chenab and eleven villages of the Bangar circle of the Wazirabad tahsil at the previous settlement, as they were not commanded by the canal and the owners did not agree to *killabandi*. Nine of the eleven Bangar villages are commanded by the proposed Manchar minor of the Lower Chenab Canal, and one of the Chenab villages (Rana) agreeing, *killabandi* was done, and new records prepared in these 10 estates in the manner described in the last settlement report. As these villages were situated in the midst of those already measured on the *killabandi* system no difficulty was experienced

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Killabandi.

in laying down rectangles and splitting them up into *killas*. The base lines of the neighbouring villages were utilized for laying out the new rectangles in the ten villages. The *jamabandi* was prepared from the *Khasra Girdawari* and the measurement *khataunis*, after two harvest inspections had been made subsequent to the repartition.

Urban area.

The map and records of the portions of the Gujranwala town liable to urban assessment were incomplete and out of date, and there were no records for the Mandis at Akalgarh, Hafizabad, Kaleki and Sukheki. All these areas were completely remeasured and new maps prepared on a scale of 40 feet to an inch. The remeasurement was done according to the instructions laid down in Appendix VII of the Settlement Manual. Instead of a *khatauni* and a field book, however, a *khasra paimaish* which served the purpose of both was prepared and it formed the basis of the *jamabandi* after the measurements were completed.

The portions of the Gujranwala town subject to urban assessment lie in the five estates of Gujranwala, Garjakh, Dhulla, Chhawni and Khokharke, hence separate records were prepared in the five estates. Great difficulty was experienced in their preparation as the old records were quite out of date and mutations had been neglected. Plots of lands sold for building purposes had changed hands several times without the sale having been recorded in Revenue papers. As many as 2,652 mutation cases had to be decided during measurements to bring the record up-to-date. Two copies of the records were prepared, one for the Revenue Record Room and the other for the Patwaris' use. In the case of maps three copies were made. The original map which is on mapping sheets is kept in the Revenue Record Room, while a copy on tracing cloth is kept in the Tahsil office and another on long cloth was made over to the Patwari for his daily use.

The standing record of the urban areas contains the following documents :—

(*i*) The preliminary proceedings ;
(*ii*) *Jamabandi* with alphabetical index ;
(*iii*) Sanctioned mutation with index ;
(*iv*) Order of Collector determining the assessment ;

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LAND REVENUE.

Urban area.

(*v*) Order of Collector distributing the assessment;

(*vi*) Field map.

Note books.

New village note books were brought into use with effect from *Kharif* 1925 for all estates, containing for the initial entry the relevant settlement statistics in red ink and then provision for 30 years' entries.

New abstract village note books were compiled containing—

(*i*) a small scale coloured map,

(*ii*) copy of the statistical statements used during the village inspections,

(*iii*) blank form of the abstract notebook approved by the Financial Commissioner with the relevant settlement entry in red, and

(*iv*) a typed copy of Mr. Lal's and the settlement officer's notes of village inspections with the order determining the assessment and a sufficient number of blank pages for any subsequent entry.

Each volume contains from 20 to 30 villages, and is provided with an index map showing the position and boundaries of these villages. The original village inspection notes have been bound in separate volumes by circles and kept in the Revenue Record Room.

Fiscal history before annexation.

During the latter half of the 18th century the leaders of the Sikh Confederacy established their sway over all of the Gujranwala and part of the Wazirabad and Hafizabad tahsils. Towards the end of the century Ranjit Singh, who was born in Gujranwala city and came of the Jat *Sansi* tribe, having overcome the Sikh confederacies took possession of their jagirs and estates. He parcelled out the tract among *jagirdars* and *kardars* subject to the obligation of military service, or to the payment of certain fixed amounts into the treasury, while they were allowed to make what they could out of the cultivators from whom they realised direct by *kankut, batai* or *chakota* whichever they found to their profit. The state demand together with the other exactions such as *nazars* and free supplies for troops absorbed all the profits of cultivation, leaving no margin of rent for the non-cultivating proprietors. The result was that under Sikh rule, proprietary right had no value and the distinction between tenant and landlord was unknown.

CHAPTER III-C.

LAND REVENUE.

The Summary and Regular Settlements.

The summary settlement of the district was made in 1847-48 by Mr. Cocks and Major Lake and was based on the grain collections of the preceding five years by the *kardars*, a deduction of 10 per cent. being given and the rest converted into a cash demand at prevailing prices. The incidence per cultivated acre amounted to Re. 1-9-3. The assessment was very severe; it worked badly, balances accrued and remissions had to be given.

The regular settlement was made in 1853-56 by Mr. Morris who determined the reductions that were necessary in each tahsil and then worked out rates to bring out the desired results. A reduction of 19 per cent. in the total assessment of the summary settlement was made, but it was soon found out that the relief given in some tracts was not sufficient. A further reduction of 4 per cent. in the demand of the district was made in 1858-59, and after that the assessment worked fairly satisfactorily.

When the demand of the regular settlement was announced, people were averse to binding themselves to a fixed cash assessment, even when this gave a substantial reduction in the old demand. Rigorous measures were adopted against villages which refused to engage and some estates and a large number of holdings were sold up. These harsh measures were repudiated by higher authority, but much mischief had been done.

The first Revised Settlement.

The first revised settlement was made in 1864-68 by Captain Nisbet. One-sixth of the gross produce was made the basis of assessment and the demand was fixed after testing the produce estimates with the previous demand and with estimates of plough rates, well rates and soil rates.

The results were :—

Tahsil.	Demand.	Increase per cent.	Rates on cultivation.
			Rs. A. P.
Wazirabad	169,470	*Nil*	1 4 0
Gujranwala	228,787	4½	1 0 0
	248,618	16	1 1 8
Hafizabad	166,651	20	0 15 9
	189,973	37	1 2 3

CHAPTER III-C.

LAND REVENUE.

The first Revised Settlement.

Progressive increases were given out in all tahsils, but in Wazirabad these were finally ordered to be taken at once. For Gujranwala and Hafizabad tahsils the upper figures give the initial and the lower the final demands. According to Mr. O'Dwyer, the assessment in the Wazirabad and Gujranwala tahsils was lenient, but was justified by the previous over-assessment, and on the whole worked well and was realised without much difficulty. In Hafizabad the assessment was a full and in places a heavy one at the time, but on the whole it worked successfully as the great and steady growth of cultivation enabled it to be realised without any serious difficulty. During the course of the settlement there were several seasons of agricultural distress to mitigate which adequate relief was not given, and in these seasons the rigorous exaction of the full demand pressed heavily on the people.

The second revised settlement.

The second revised settlement was made by Mr. (now Sir) M. F. O'Dwyer, I.C.S., in 1888—1894. The assessment was entirely fixed throughout the district, though the Hafizabad tahsil had received canal irrigation from the Lower Chenab Canal. Canal irrigated lands were assessed in their irrigated aspect to the same rates as well irrigated lands. The demand on cultivation was based on half net assets. The revenue rates and resulting assessments were as follows :—

Tahsil.	Previous demand.	New demand.	Increase per cent.	Rate on cultivation.
				Rs. A. P.
Wazirabad	186,100	232,638	25	1 7 1
Gujranwala	263,946	328,612	24	1 1 8
Hafizabad	189,973	321,976	70	0 15 0

The assessment of the Gujranwala and Wazirabad tahsils was considered to be moderate as it was paid without much difficulty notwithstanding the diminished resources due to emigration of tenants to the canal colonies, bad seasons and a large decrease among tenants

CHAPTER III-C.

LAND REVENUE.

The second Revised Settlement.

and menials by deaths from plague. The assessment was moderate in the Bar and Chenab Circles of Hafizabad and full in Bangar, but the distribution over villages was not uniform. A cycle of bad years followed the introduction of the new demand and large suspensions and remissions had to be given, but for which the new demand would have broken down.

The third Revised Settlement.

The third revised settlement was made by Mr. I. C. Lall in 1902—07 in Hafizabad, and in 1909 to 1913 in Gujranwala and Wazirabad. The peculiar feature of this settlement was the introduction of a system of fluctuating assessment on canal irrigated and other lands. In the Chenab and Bar circles of the Hafizabad tahsil (except for two unirrigated villages of the Bar Circle) the assessment was made entirely fluctuating charged on matured crops, and in the Bangar Circle the *nahri* and *barani* assessment was fluctuating and *chahi* fixed in some estates and fluctuating in others. In the Gujranwala and Wazirabad tahsils the re-assessment was made on the eve of the introduction of canal irrigation from the Upper Chenab Canal. The tract was divided into Zones A, B and C according to the depth of the spring level. In the A zone which comprised the western half of the Gujranwala tahsil the assessment was entirely fluctuating charged on matured crops in the case of *chahi* and *barani* and on sown area in the case of *nahri* crops. In the C zone which included the whole of the Wazirabad and the eastern half of the Gujranwala tahsils, the assessment on *non-nahri* land was fixed and the *nahri* crops wherever sown were assessed to fluctuating revenue on sown area. The B zone consisted of a few villages lying between the A and C zones of the Gujranwala tahsil. The assessment of the *nahri* and *barani* lands was fluctuating as in the A zone and of *chahi* fixed as in the C zone.

Some villages of the Wazirabad tahsil receiving irrigation from the Lower Chenab and those lying to the west of the Khanki weir in the Chenab Circle were given an entirely fluctuating assessment. Of the villages transferred to the Gujranwala tahsil from the Sialkot district the *ex*-Pasrur tahsil villages now forming the Kalar Circle had an entirely fluctuating assessment and the *ex*-Daska tahsil villages now forming part of the Charkhari Circle had the same system as the adjoining C zone villages.

The rates and demand sanctioned were as follows :—

Tahsil.	Circle.	Fluctuating.			Demand of the first year of the last settlement.			Average demand of the selected years.			Remarks.
		Nahri.	Chahi.	Unirrigated.	Fixed.	Fluctuating.	Total.	Fixed.	Fluctuating.	Total.	
		Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Gujranwala.	Kalar ..	2 4 0	1 14 0	S 2 0 0 / B 1 2 0	410	59,200	60,610	1,410	71,521	72,931	
	Charkhari ..	2 4 0	2 4 0	B 1 4 0	1,67,628	98,681	2,66,309	1,70,685	1,66,638	3,37,323	
	Bangar ..	2 4 0	1 8 0	B 1 4 0	45,016	97,742	1,42,758	44,532	1,62,571	2,07,108	
	Bar ..	2 4 0	1 4 0	B 1 4 0	..	95,196	95,196	..	1,51,698	1,51,698	
	Tahsil ..	..	..	..	2,14,054	3,50,819	5,64,873	2,16,627	5,52,428	7,69,055	

Widabazar.	Charkhari ..	2 4 0	..	..	1,28,795	13,256	1,42,051	1,30,204	28,449	1,58,653	The average fluctuating rates sanctioned in Wazirabad tahsil for villages irrigated by the Lower Chenab Canal were nahri Rs. 2-12-0 chahi Re. 1-8-0 barani Re. 1-0-0 per acre matured.
	Bangar ..	2 4 0	1 8 0	B 1 0 0	61,386	32,486	83,872	62,057	38,139	1,00,196	
	Chenab ..	..	2 4 0	SI 1 12 0 SII 1 0 0 B 1 0 0	45,848	4,708	49,556	46,658	4,942	51,600	
	Tahsil ..	..	..	..	2,35,029	40,450	2,75,479	2,38,919	71,530	3,10,449	
Hafizabad.	Bar ..	1 12 0	1 2 0	0 12 0	315	2,10,285	2,10,600	315	2,54,579	2,54,894	
	Bangar ..	2 0 0	1 2 0	S 1 8 0 B 0 12 0	17,372	64,607	81,979	10,017	87,966	97,983	
	Chenab ..	..	1 8 0	SI 1 8 0 SII 0 14 0 SIII 0 8 0 B 0 12 0	18,597	25,207	43,804	..	30,892	30,892	
	Tahsil ..	..	..	..	36,284	3,00,099	3,36,388	10,382	3,73,437	3,83,769	

CHAPTER III-C.

LAND REVENUE.

Working of previous Assessment.

The assessment was lenient in Hafizabad, full in Gujranwala and rather heavy in Wazirabad but the increase in cultivation due to canal irrigation enabled it to be realized with ease in all tahsils. The fluctuating nature of the main portion of the demand was a great boon specially in the Hafizabad tahsil, where large areas of cultivated land have been spoiled by waterlogging. There have been practically no suspensions or remissions of revenue during the period of settelment.

The new demand was introduced in the Hafizabad tahsil in 1905-06 for a period of 20 years and in the Wazirabad and Gujranwala tahsils in 1912-14 and was to be reviewed after Rabi 1925.

Assessment circles.

The three tahsils, now constituting the Gujranwala District, were divided at the previous settlement into 9 assessment circles, which have remained unchanged, except that the Charkhari Circle of the Gujranwala tahsil has been extended by the addition of some villages from the Daska tahsil towards the east, and a new circle called the Kalar comprising the villages transferred from the Pasrur tahsil has been added. The ten assessment circles into which the district is now divided are :—

Gujranwala.—Kalar, Charkhari, Bangar, Bar.

Wazirabad.—Charkhari, Bangar, Chenab.

Hafizabad.—Bar, Bangar, Chenab.

Soil classification.

No attempt was made at the recent settlement to distinguish soils by their physical properties. The sole differentiation is one of means of irrigation. The sanctioned classification is :—

Chahi.—Land irrigated by wells.

Nahri.—Land irrigated by a canal by flow.

Nahri-jhallari.—Land irrigated by a canal by lift.

Chahi-nahri.—Land irrigated by a well as well as a canal.

Sailab.—Land flooded by a river or a stream.

Chahi-sailab.—Land flooded by a river or a stream and also irrigated by a well.

Abi.—Land irrigated by a tank, river or stream by lift or cut.

CHAPTER III-C.

LAND REVENUE.

Soil classification.

Chahi-abi.—Land irrigated both by a well and by a cut or lift from a tank, river or stream.

Barani.—Land dependent on rain.

Banjar jadid.—New waste.

Banjar qadim.—Old waste.

Ghair mumkin.—Unculturable waste.

Ghair mumkim thoor.—Unculturable waste due to waterlogging and efflorescene.

For purposes of assessment *nahri-jhallari* and *chahi-nahri* were treated as *nahri*, *chahi*, *chahi-abi* and *chahi-sailab* were merged into *chahi* and other irrigated ; and *sailab* and *barani* were treated together as "unirrigated."

Changes in cultivation.

The following statement shows the changes in cultivation since the previous settlement :—

Tahsil.	Circle.	Total area.		Cultivated per cent. of total area.		Chahi and other irrigated per cent. of cultivated.		Nahri per cent. of cultivated.		Unirrigated per cent of cultivated.		Wells in use.		Remarks.
		Last settlement.	Now.	Last settlement.	Now.	Last settlement.	Now.	Last settlement.	Now.	Last settlement.	Now.	Last settlement.	Now.	
Gujranwala ..	Kalar	67,770	67,770	54	62	72	43	22	47	6	10	850	723	
	Charkhari ..	245,731	245,731	58	74	71	47	..	36	29	17	2,123	2,925	
	Bangar ..	164,654	164,654	71	76	58	27	..	51	42	22	1,520	1,093	
	Bar	100,760	100,760	63	77	37	5	..	82	63	13	462	203	
	Total ..	578,915	578,915	62	70	57	33	2	50	41	17	5,965	4,944	
Wazirabad ..	Charkhari ..	104,231	104,236	68	75	82	67	..	20	17	13	1,868	1,860	
	Bangar ..	107,828	107,814	55	57	61	48	12	29	27	23	1,039	958	
	Chenab ..	81,330	81,326	37	38	44	41	..	3	56	56	760	796	
	Total ..	293,389	293,376	54	58	68	56	4	20	28	24	3,667	3,614	
Hafizabad ..	Bar	272,370	272,356	66	70	10	9	82	62	8	29	556	567	
	Bangar ..	209,950	209,962	43	42	44	51	42	33	14	36	1,099	958	
	Chenab ..	93,019	93,055	44	36	49	40	..	..	51	60	532	492	
	Total ..	575,339	575,373	54	54	25	19	59	47	16	34	2,187	2,017	

CHAPTER III-C.

LAND REVENUE.

Changes in cultivation.

Irrigation from the Upper Chenab Canal commenced in the Gujranwala and Wazirabad tahsils immediately after the previous settlement of those tahsils and has been the chief cause of the increase in cultivation. Waterlogging on the other hand has kept down the cultivated area in the Hafizabad tahsil to the previous settlement level. Low-lying irrigated lands have been spoiled and high level *banjar* has been broken. The number of wells in use went down in the Gujranwala and Wazirabad tahsils due to the introduction of canal irrigation and in Hafizabad tahsil due to the spread of waterlogging, but more wells are again being used as a result of the rise in the spring level, protective leases and high *abiana*. Waterlogging is dealt with in Chapter II-A.

Cropping.

The canal has not only brought about an increase in the cultivation in the two eastern tahsils but has also improved the nature and quality of the crops. Things have, however, remained the same in the Hafizabad tahsil, where any improvement due to the canal is counteracted by deterioration through waterlogging. The following figures denote the percentages of the total harvest taken up by the valuable crops of rice, sugarcane, cotton, wheat and oilseeds :—

	TAHSILS.		
	Gujranwala.	Wazirabad.	Hafizabad.
Previous settlement ..	34	49	57
New settlement ..	57	59	57

Rice accounts for the increase in Wazirabad where canal irrigation is for Kharif only, and rice and wheat in Gujranwala where irrigation is for both harvests and which has received a rice growing area on transfer from the Sialkot district. Cotton and sugarcane do not show much change.

CHAPTER III-C.

LAND REVENUE.

Cattle.

The following figures will show the changes in the number of cattle since 1914 :—

Tahsil.	Increase or decrease per cent. — Total number of cattle.	Increase or decrease per cent. — Bullocks.
Gujranwala	+9	+2
Wazirabad	+1·5	—13
Hafizbad	—6	—25

The decrease in the total number in Hafizabad is due to increased mortality as a consequence of water-logging. In the other two tahsils the increase has been in the number of buffaloes and young stock only. The increase in Gujranwala tahsil is due to the transfer of an area to it from Sialkot district. The buffalo is replacing the cow for milk purposes. The decrease in the number of bullocks in Wazirabad and Hafizabad is rather heavy.

Alienations of land.

The extent to which land has been alienated since the previous settlement is shown in Part II-B. The figures are not large. Very little area has been sold to non-agriculturists and most of the transactions are generally inside the village.

CHAPTER III-C.

LAND REVENUE.
Cultivating occupancy.

The following statement gives details of area cultivated by owners and tenants of various classes :—

Area cultivated by owners and tenants of various classes :—

Tahsil.	Circle.	CULTIVATED BY OWNERS.		CULTIVATED BY OCCUPANCY TENANTS.		CULTIVATED BY TENANTS PAYING NOMINAL OR NO RENT.		CULTIVATED BY TENANTS-AT-WILL.							
								Paying at revenue rates with or without malikana.		*Paying batai.*		*Paying cash rents.*		*Paying Chakota rents.*	
		Previous settlement.	New settlement.	Previous settlement.	New settlement.	Previous settlement.	New settlement.	Previous settlement.	New settlement.	Previous settlement.	New settlement.	Previous settlement.	New settlement.	Previous settlement.	New settlement.
RANWALA.	Kalar ..	44	45	7·1	4·4	2·1	2·5	5	6	28·3	35	8·6	4	5·2	3
	Charkhari ..	32	34	5	..	3	·08	4	2	13	24	16	14	27	22
	Bangar ..	42	40	5	4	3	1	3	4	23	33	14	7	10	11

CHAPTER III-C.

LAND REVENUE. Cultivating occupency.

GUJ	Bar ..	..	43	37	3	2	4	..	1	4	30	45	18	10	1	2
	Gujranwala	..	38	37	5	4	3	1	3	3	20	32	16	10	13	13
WAZIRABAD.	Charkhari	..	39	39	7	6	2	1	1	3	11	18	14	6	26	27
	Bangar	..	43	40	4	4	2	1	1	2	19	30	20	9	11	14
	Chenab	..	48	43	4	4	4	1	..	3	24	29	13	11	7	9
	Wazirabad	..	42	40	5	5	3	1	3	3	17	24	15	8	15	19
HAFIZABAD.	Bar ..	..	40	42	1	1	1	1	4	3	44	45	10	6	..	2
	Bangar	..	37	38·6	5	4·7	2	1	9	2·7	33	41·2	14	9·6	..	2·2
	Chenab	..	37·5	41·1	10	9·2	1	2·4	9	4·7	26	36·1	16·5	5·5	..	1
	Hafizabad	..	..	41	..	3	..	1	..	3	..	43	..	7	..	2

CHAPTER III-C.

LAND REVENUE.

Cultivating occupancy.

The area cultivated by owners has slightly decreased in all tahsils due to some of the owners migrating to the canal colonies and others having spare lands to lease due to the introduction of canal irrigation from the Upper Chenab Canal. Owing to the great rise in the price of agricultural produce kind rents have become more popular in all tahsils, and the proportion of area leased on cash rent has decreased everywhere. Next to *batai* rents in popularity are the *chakota* rents in which a fixed quantity of grain is taken in *Rabi* and a fixed amount of cash in *Kharif*. These rents are taken mostly on well lands.

The average rates of kind-rent are summarised below in percentages of the total produce :—

Tahsil.	Circle.	Chahi.		Nahri.		Unirrigated.	
		Previous.	New.	Previous.	New.	Previous.	New.
Gujranwala ..	Kalar ..	33	36	..	43	33	40
	Charkhari ..	33	33	..	39	34	33
	Bangar ..	31	30	..	33	31	28
	Bar ..	26	26	..	26	30	28
Wazirabad ..	Charkhari ..	37	37	..	38	35	33
	Bangar ..	33	33	32	30	33	33
	Chenab ..	37	37	..	35	37	37
Hafizabad ..	Bar ..	24	26	25	28	25	29
	Bangar ..	28	29	25	26	28	30
	Chenab ..	32	32	..	..	34	33

There have not been any marked changes in the *chahi* and *barani* rents, since the previous settlement. *Nahri* rents have risen in Hafizabad, and in the other two tahsils their pitch is comparatively high. The landlord seldom takes a share of the straw, but fodder crops and turnips are divided.

The Produce estimate.

The series of years approved by the Financial Commissioner for the framing of the produce estimate was the five years period 1918-19 to 1922-23 in all tahsils. The cycle chosen was as representative as could be obtained.

CHAPTER III — LAND REVENUE. Yields.

The rates of yield are given and discussed in the assessment reports. Variations from the previous settlement figures were small. The rates may be said to be extremely moderate, though in some cases they were characterised as very low by the Financial Commissioner.

Commutation prices.

The commutation prices sanctioned at the previous settlement and in the new are given below in annas per maund or rupees per acre :—

Staple.	Last Settlement.		New.
	Gujranwala and Wazirabad.	Hafizabad.	
Rice	28	24	45
Cotton	74	60	120
Gur	57	50	80
Maize..	28	24	35
Jowar	28	27	Rs. 20 per acre.
Bajra	27	25	35
Pulses	40	..	48
Wheat	34	30	48
Barley	22	18	35
Gram	28	24	40
Oilseeds	52	45	75
Other fodder crops ..	..	..	Rs. 30 per acre.
Fruit and vegetables including tobacco.	..	..	Rs. 60 per acre.
Hemp	..	Rs. 16 per acre.	Rs. 20 per acre.

The effectual rise as worked out in the assessment report is 40 per cent. in Gujranwala and Wazirabad and 60 per cent. in Hafizabad, the longer period of the settlement accounting for the larger increase in the latter tahsil. The rates adopted are very low compared with those that prevailed at the time of the re-assessment.

Menials' dues.

Before the division of produce between the landlord and tenants certain dues are paid to menials and artizans who help in cultivation. Liberal deductions have been made from the produce estimate on account of these payments details of which are given in the assessment

CHAPTER III-C. LAND REVENUE. Commutation prices.

reports. The amount of the crop absorbed has been calculated as follows :—

Tahsil.	Assessment Circle.	Nahri crops.	Chahi and other irrigated crops.	Unirrigated crops.
		Per cent.	Per cent.	Per cent.
Gujranwala ..	Kalar Circle ..	16	16	12
	Other Circles ..	10	12½	6¼
Wazirabad ..	All Circles ..	12	16	12
Hafizabad ..	Bar and Chenab ..	12	16	12
	Bangar ..	16	20	16

The produce estimate has been worked out on the basis of the above-mentioned factors. The details will be found in the assessment reports. Wooden wheels of wells are being replaced by iron wheels and the menial dues will be greatly affected in consequence. See also Chapter II.

Batai half net assets.

Kind rents being the most common form of rent in the district, the assessment has been mainly based on half net assets deduced from the produce estimate, figures for which are given below :—

Tahsil.	Amount of half net assets based on cash rents.					
	Kalar.	Charkhari.	Bangar.	Bar.	Chenab.	Total.
Gujranwala ..	165,000	760,000	420,000	266,000	..	1,611,000
Wazirabad ..	..	354,340	217,350	...	102,150	673,840
Hafizabad ..	..	..	251,500	609,700	70,000	931,200

System of assessment.

The system of assessment sanctioned at the previous settlement has been described already. Since then changes of far-reaching importance have taken place in the district. The Hafizabad tahsil and the western portion of the Wazirabad tahsil watered by the Lower Chenab Canal were badly affected by waterlogging.

CHAPTER III-C.

LAND REVENUE.

System of assessment.

The Upper Chenab Canal was constructed and irrigated the whole of the Gujranwala and the eastern half of the Wazirabad tahsil. Several areas assessed to fixed assessment in these tahsils, when irrigated by the canal paid an additional fluctuating canal revenue, and many of them were threatened with waterlogging. To meet the situation a change in the system of assessment appeared necessary. Hence in the first assessment report that was submitted an entirely fluctuating assessment was proposed for the Gujranwala tahsil. The proposal was sanctioned for the A and B zone villages and for the Kalar Circle (if the people preferred a fluctuating to a partly fixed and partly fluctuating assessment), but for the C zone villages the Financial Commissioner decided to retain the old system of assessment and to give relief to well lands by reducing the *chahi* rates. The old zone distinctions were abolished and the tahsil was divided into two parts with two distinct systems of assessment :—

(1) that which received perennial irrigation and was put under an entirely fluctuating assessment ;

(2) that which received irrigation for *Kharif* only and where *chahi* and *barani* crops were put under fixed assessment and *nahri* crops under fluctuating assessment.

In the Wazirabad tahsil where canal irrigation is for *Kharif* only, the old system was practically retained, but in Hafizabad the assessment was made all fluctuating.

Assessment of the Gujranwala tahsil.

As directed by the Financial Commissioner the land-owners of the Kalar Circle were given a choice between an entirely fluctuating assessment and a partly fixed and partly fluctuating assessment, and they chose the former. The assessment of the Kalar and Bar circles is, therefore, entirely fluctuating, charged on sown area in the case of *nahri* and on matured in the case of *non-nahri* crops. In the Charkhari and Bangar circles, however, both the systems are in force, *i.e.*, in villages where canal irrigation is perennial the assessment is entirely fluctuating, and in villages which get canal irrigation in the Kharif only, the assessment on *non-nahri* crops is fixed and on *nahri* crops fluctuating.

LAND REVENUE. Assessment of the Gujranwala tahsil.

The following statement shows the rates and demand sanctioned and actually imposed :—

Circle.	Class of crops.	Sanctioned rates and demand. Rates.	Sanctioned Demand. Fixed.	Sanctioned Demand. Fluctuating.	Sanctioned Demand. Total.	Demand actually imposed. Fixed.	Demand actually imposed. Fluctuating (estimated).	Demand actually imposed. Total.
		Rs. A. P.						
KALAR.	Nahri	3 8 0	..	53,042	53,042	..	53,332	53,332
	Chahi and other irrigated	1 8 0	..	21,054	21,054	..	21,054	21,054
	Unirrigated	1 0 0	..	4,619	4,619	..	4,619	4,619
	Total ..	..	..	78,715	78,715	..	79,005	79,005
CHARKHARI.	Nahri	3 8 0	..	2,02,013	2,02,013	..	2,01,720	2,01,720
	Chahi and other irrigated	1 8 0	98,527	18,954	1,17,481	1,18,350	18,954	1,44,497
	Unirrigated	1 0 0	18,667	7,193	25,860		7,193	
	Total ..	..	1,17,194	2,28,160	3,45,354	1,18,350	2,27,867	3,46,217

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BANGAR.	Nahri	3 0 0	..	1,72,134	1,72,134	..	1,72,379	1,72,379
	Chahi and other irrigated	1 4 0	17,073	18,598	35,671	27,050	18,598	59,226
	Unirrigated	1 0 0	9,518	13,578	23,096		13,578	
	Total ..	..	26,591	2,04,310	2,30,901	27,050	2,04,555	2,31,605
BAR.	Nahri	3 0 0	..	1,78,221	1,78,221	..	1,80,995	1,80,995
	Chahi and other irrigated	1 4 0	..	4,871	4,871	..	4,871	4,871
	Unirrigated	1 0 0	..	7,642	7,642	..	7,642	7,642
	Total ..	..	..	1,90,734	1,90,734	..	1,93,508	1,93,508
TOTAL TAHSIL.	Nahri	..	..	6,05,410	6,05,410	..	6,18,426	6,18,426
	Chahi and other irrigated	..	1,15,600	63,477	1,79,077	1,45,400	63,477	2,31,909
	Unirrigated	..	28,185	33,032	61,217		23,032	
	Total ..	..	1,43,785	7,01,919	8,45,704	1,45,400	7,04,935	8,50,335

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LAND REVENUE.
Assessment of the Gujranwala tahsil.

The result of the re-assessment of the tahsil appears from the following statement :—

Circle.	Demand of selected years.	Half-net assets.	Sanctioned demand.	Assessment actually imposed.	Percentage of half-net assets absorbed.	Increase or decrease per cent. of imposed assessment on selected years.
Kalar ..	72,931	1,65,000	78,715	79,005	48	+8
Charkhari	3,37,323	7,60,000	3,45,354	3,46,217	46	+3
Bangar ..	2,07,103	4,20,000	2,30,901	2,31,605	55	+12
Bar ..	1,51,698	2,66,000	1,90,734	1,93,508	73	+28
Total ..	7,69,055	16,11,000	8,45,704	8,50,335	53	+11

The same, village rates.

The rates sanctioned both in the case of fixed and fluctuating assessment are crop rates to be applied to the sown area in case of *nahri* and to matured area in case of *non-nahri* crops. The fixed assessment of the various villages has been brought out by the application of the sanctioned rates to the cropped area of the selected years and then increased or decreased to the extent allowed by the rules according to the circumstances of each estate.

In the case of fluctuating assessment the *non-nahri* rates are flat rates for all villages of the circle. They are so low that the poorest villages can pay them without difficulty. The *nahri* rates are average rates sanctioned for the circle and vary from village to village between the limits of Rs. 2-8-0 and Rs. 4-8-0 per acre with a difference of Re. 0-8-0 between any two successive variations. The following figures show the number of villages in which the various grades of *nahri* rates were imposed :—

Circle.	NUMBER OF ESTATES WITH RATE OF				REMARKS.
	Rs. 4.	Rs. 3-8-0.	Rs. 3.	Rs. 2-8-0.	
Charkhari ..	23	178	33	5	
Bangar	..	15	121	29	
Bar	..	5	63	6	
Kalar	5	45	17	..	
Total ..	28	243	234	40	

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The rates are to be applied to sown area, but under the orders* of the Financial Commissioner remissions of revenue will be given where a remission of occupier's rate has been allowed.

The unirriga villages.

There are 29 villages (See Appendix VIII) transferred from the Sialkot district and now forming part of the Charkhari circle of the Gujranwala tahsil in its north-east corner, which do not get canal irrigation. The term of the settlement of these villages had not expired hence they were not included in the notification for re-assessment. These villages were, however, inspected and their assessment fixed in precisely the same way in which it would have been fixed had irrigation been extended to them and had they consequently come under re-asesssment under the directions contained in paragraph 20 of the Financial Commissioner's orders on the Assessment Report. Canal irrigation will be introduced in these villages only if they agree to the old assessment being cancelled and to the new rates of fixed and fluctuating assessment being introduced.

The people have all agreed to this condition, and three villages, Hamidpur Kalan, Kot Lachhman Dass and Kotli Nangre have got canal irrigation and the new assessment. Canal irrigation will be for *Kharif* only and the *nahri* rate Rs. 3-8-0 for all estates. The *non-nahri* revenue will be fixed and will be reduced from Rs. 22,627 to Rs. 17,200 when all the 29 estates have got canal irrigation.

The assessmen the Wazira tahsil.

The assessment of the *non-nahri* crops and lands in the Charkhari and Bangar circles of the Wazirabad tahsil is fixed and that of *nahri* crops fluctuating. In the Bangar Circle, however, the estates lying across and west of the main line of the Lower Chenab Canal which had suffered from waterlogging were given a choice, and 24 of them have elected for an entirely fluctuating assessment (Appendix V and VI).

The assessment in the Chena Circle is fixed subject to the alluvion and diluvion rules for all villages lying above the Khanki weir and fluctuating with a few exceptions for all estates below the weir. Canal crops are assessed to fluctuating revenue as in other circles.

*Senior Secretary's letter No. 632-R., dated 25th February 1926.

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LAND REVENUE.
The assessment of Wazirabad tahsil.

The rates and demand sanctioned and actually imposed in the tahsil are as follows :—

Circle.	Class of Crops.	Sanctioned rates and demand. Rates.	Sanctioned rates and demand. Demand (Fixed and Fluctuating).	Demand actually imposed. Fixed.	Demand actually imposed. Fluctuating.	Demand actually imposed. Total.
		Rs. A. P.				
Charkhari.	Nahri ..	3 8 0	1,56,000	1,12,800	43,489	43,489
	Chahi and other irrigated.	2 0 0			..	1,12,800
	Unirrigated ..	1 4 0			..	
	Total ..	..	1,56,000	1,12,800	43,489	1,56,289
Bangar.	Nahri Upper Chenab Canal.	2 12 0	92,000	..	24,706	24,706
	Nahri Lower Chenab Canal.	2 8 0		..	16,470	16,470
	Chahi and other irrigated.	1 8 0		45,700	5,425	52,475
	Unirrigated ..	1 0 0			1,350	
	Total ..	..	92,000	45,700	47,951	93,651
Chenab.	Nahri ..	3 8 0	45,000	40,600	1,767	1,767
	Chahi and other irrigated.	1 8 0			520	43,798
	Sailab I ..	1 8 0			2,174	
	Sailab II ..	1 0 0			441	
	Barani ..	1 0 0			63	
	Total ..	..	45,000	40,600	4,965	45,565

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LAND REVENUE.

The assessment of the Wazirabad tahsil.

The re-assessment of the tahsil resulted in a decrease of five per cent. in the demand as is shown the figures given below :—

Circle.	Demand of selected years.	Half-net assets.	Sanctioned demand.	Assessment actually imposed.	Percentage of half-net assets absorbed.	Increase or decrease per cent. of imposed assessment on selected years.
Charkhari	1,58,653	3,54,340	1,56,000	1,56,289	44	—1
Bangar ..	1,00,196	2,17,350	92,000	93,651	43	—7
Chenab ..	51,600	1,02,150	45,000	45,565	45	—12
Total ..	3,10,449	6,73,840	2,93,000	2,95,505	44	—5

The same. Village rates.

The rates mentioned in the previous paragraph are average crop rates both for determining the fixed demand and levying the fluctuating assessment. In the case of fixed assessment the demand brought out by the application of the rates to the matured area of the selected years had been enhanced or lowered as seemed necessary, while the fluctuating rates vary from village to village according to the resources of each estate.

The following figures show the various fluctuating rates and the number of villages in which they are in force :—

Circle.	Number of estates with rates of											
		Nahri.			*Chahi.*		*Sailab I.*		*Sailab II.*		*Barani.*	
	Rs. 3-8-0.	Rs. 3-0-0.	Rs. 2-8-0.	Rs. 2-0-0.	Rs. 1-8-0.	Rs. 1-4-0.	Rs. 1-4-0.	Rs. 1-0-0.	Rs. 1-0-0.	Rs. 0-12-0.	Rs. 1-0-0.	Rs. 0-12-0.
Charkhari	95	20	..	..	..	..	..	..	..	..	..	..
Bangar	..	45	32	6	1	23	..	..	..	..	3	21
Chenab	6	8	..	..	..	22	21	1	3	19	4	18
Total ..	101	73	32	6	1	45	21	1	3	19	7	39

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LAND REVENUE.

Assessment of the Hafizabad tahsil.

The assessment of the Hafizabad tahsil has been made entirely fluctuating and the small amount of grazing levied in a few villages of the Bar Circle has been abolished. The assessment on *nahri* crops is on sown area and no *non-nahri* crops on matured areas as in the other tahsils. *Nahri* crops will get a remission of revenue in cases where the water rate is remitted under the rules of the Irrigation Department. The rates and demand sanctioned and actually imposed are given below:—

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LAND REVENUE.
Assessment of the Hafizabad tahsil.

Circle.	Class of Crops.	Sanctioned rates and demand. Rates.	Demand. Fixed.	Demand. Fluctuating.	Demand. Total.	Demand actually imposed. Fixed.	Fluctuating.	Total.	Remarks.
		Rs. A. P.							
BAR.	Nahri	2 10 0	..	2,87,576	2,87,576	..	2,88,074	2,88,074	
	Chahi and other irrigated ..	1 2 0	..	19,760	19,760	..	19,898	19,898	
	Unirrigated	0 8 0	..	22,026	22,026	..	22,026	22,026	
	Total ..	..	..	3,29,362	3,29,362	..	3,29,998	3,29,998	
GAR.	Nahri	2 4 0	..	57,328	57,328	..	59,296	59,296	
	Chahi and other irrigated ..	1 2 0	..	27,754	27,754	..	27,134	27,134	
	Sailab	1 2 0	..	1,210	1,210	..	1,309	1,309	

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LAND REVENUE.
Assessment of the Hafizabad tahsil.

BAR	Barani	0 8 0	..	10,471	10,471	..	10,471	10,471
	Total ..	..	..	96,763	96,763	..	98,210	98,210
CHENAB.	Chahi and other irrigated ..	1 2 0	..	12,775	12,775	..	13,014	13,014
	Sailab I	0 14 0	..	8,465	8,465	..	8,465	8,465
	Sailab II	0 8 0	..	1,881	1,881	..	1,881	1,881
	Barani	0 8 0	..	20	20	..	20	20
	Total ..	..	..	23,141	23,141	..	23,380	23,380
TOTAL OF TAHSIL.	Nahri	..	..	3,44,904	3,44,904	..	3,47,370	3,47,370
	Chahi and other irrigated ..	..	..	60,289	60,289	..	60,046	60,046
	Sailab	..	..	11,556	11,556	..	11,655	11,655
	Barani	..	..	32,517	32,517	..	32,517	32,517
	Total ..	..	..	4,49,266	4,49,266	..	4,51,588	4,51,588

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LAND REVENUE.

Assessment of the Hafizabad tahsil.

The results of re-assessment appear from the following figures :—

Circle.		Demand of selected years.	Half-net assets.	Sanctioned demand.	Assessment actually imposed.	Percentage at half-net assets absorbed.	Increase or decrease per cent. of imposed assessment on the demand of selected years.
Bar	..	2,54,894	6,09,700	3,29,362	3,29,998	54	+29
Bangar	..	97,983	2,51,500	96,763	98,210	39	+23
Chenab	..	30,892	70,000	23,141	23,380	33	—24
Total	..	3,83,769	9,31,200	4,49,266	4,51,588	48	+18

Village rates.

The *nahri* and *chahi* rates of all circles, and the *sailab* rates of the Bangar Circle given in the preceding paragraph are average rates for the circle, and vary between certain limits from village to village according to the resources of each estate, and the *barani* rates of all circles and the *sailab* rates of the Chenab Circle are flat rates to be applied without any variation in all villages. The following figures show the various grades of rates and the number of villages in which they have been imposed :—

Circle.	Number of estates with rates of											Remarks.
	Nahri.				*Chahi.*				*Sailab.*			
	Rs. 3-8-0.	Rs. 3-0-0.	Rs. 2-8-0.	Rs. 2-0-0.	Rs. 1-8-0.	Rs. 1-8-0.	Rs. 1-4-0.	Rs. 1-0-0.	Rs. 1-8-0.	Rs. 1-4-0.	Rs. 1-0-0.	
Bar	1	43	94	36	1	2	56	116	..	..	..	
Bangar	..	5	28	79	32	1	46	103	5	42	11	
Chenab	..	..	..	..	..	2	35	60	60	..	..	
Total ..	1	48	122	115	33	5	137	279	65	42	11	

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Urban Assessment.

Proposals for the assessment of the urban areas included in the towns of Gujranwala and the Mandis at Akalgarh, Hafizabad, Kaleki and Sukheke were submitted in a separate assessment report.* The demand and rates sanctioned for these areas are given in the following statement :—

Tahsil.	Name of Urban area.	Name of estate.	Rate and demand sanctioned.		Demand actually imposed.	Former demand.	Increase per cent.	Remarks.
			Rate per acre.	Demand.				
			Rs.	Rs.	Rs. A. P.			
Gujranwala ..	Gujranwala town	Gujranwala ..	8	2,000	1,787 14 0	1,638	23	
		Dhulla			59 10 0			
		Garjakh ..			167 8 0			
					2,015 0 0			

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Urban Assessment.

Hafizabad	Hafizabad ..	Hafizabad ..	6	450	280 0 0	21	2,043
		Garhi Awan			170 0 0		
					450 0 0	..	
	Kaleke Mandi	..	5	80	80 0 0	..	..
	Sukheke Mandi	..	6	48	48 0 0	24	100
Wazirabad	Akalgarh ..	Akalgarh ..	6	215	215 0 0	54	298
Total ..	..	..	..	2,793	2,808 0 0	1,737	62

The area assessed to urban assessment is as follows :—

		K. M.
Gujranwala Town	..	1,968·13
Hafizabad Mandi	..	592·9
Kaleke Mandi ..	..	132·7
Sukheke Mandi ..	..	29·16
Akalgarh ..	..	284·1

*Report on assessment of Urban areas in the Gujranwala District.

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LAND REVENUE. Urban Assessment.

The assessable area of the town of Gujranwala is situated in the five estates of Gujranwala, Gajarkh and Dhulla, Chhaoni and Khokharke. The area in the last named is very small and a greater part of that situated in the estate of Chhaoni is either revenue redeemed or occupied by bungalows, hence these areas were disposed of and assessed along with the agricultural lands of the estates concerned and only the portions of the town in the first named three estates were dealt with in the special urban assessment report.

The demand imposed has been distributed over the various plots, in all urban areas, and will be recoverable in one instalment with the *Rabi* instalment of land revenue.

Result of re-assessment.

The results of the re-assessment of the district are given below :—

Tahsil.	Demand of selected years.	Sanctioned demand.	Estimated and actually announced.	Increase or decrease.	
				Total.	Per cent.
Gujranwala ..	7,69,055	8,45,704	8,50,335	+81,280	+11
Wazirabad ..	3,10,449	2,93,000	2,95,505	−14,944	−5
Hafizabad ..	3,83,769	4,49,266	4,51,588	+67,819	+18
Urban area ..	1,737	2,793	2,808	+1,071	+62
Total ..	14,65,010	15,90,763	16,00,236	+1,35,226	+9

Reception of the new assessment.

The following statement shows how the new assessment was received :—

Tahsil.	Number of estates.	Objections.		Appeals to Commissioner.		Appeals to Financial Commissioner.	
		Total.	Accepted.	Total.	Accepted.	Total.	Accepted.
Gujranwala ..	575	81	32	36	*Nil.*	2	*Nil.*
Wazirabad ..	264	6	3	1	*Nil.*	..	..
Hafizabad	422	69	16	19	1	5	*Nil.*
Total ..	1,261	156	51	56	1	7	..

The *non-nahri* assessment was greatly reduced in all tahsils, and the reduction was hailed with delight. The objections were all against the *nahri* rate, and were only filed in the hope of getting a lower rate if possible, otherwise the new rates were not considered heavy at all. On the other hand they were pronounced to be decidedly lenient in the Hafizabad tahsil.

Distribution of fixed assessment.

The internal distribution of the fixed revenue was only necessary in portions of the Charkhari and Bangar circles of the Gujranwala and the Charkhari, Bangar and Chenab circles of the Wazirabad tahsil. The former revenue had been distributed with great care and precision by Mr. Lall only a few years back. The old distribution with its classification and gradation of wells and other plots was still fresh in the memory of the people who had great faith in its accuracy. Hence in most cases they stated that the old method and classification should be followed. This was done where it involved no inequality of distribution, but where an inequality was apprehended the matter was explained to the owners who agreed to a fresh mode of distribution. The rates employed for bringing out the total assessment on *chahi* and *barani* lands were explained to the owners, to enable them to fix the ratio of the demand on different classes of land, and to determine the proportion of the *abiana* to the land revenue proper of a well. They took intelligent interest and assisted in the *bachh* work.

The files relating to the mode of distribution were completed by the Tahsildars before the new assessment was announced, and after the announcement further enquiries were made from the owners as to whether they wanted to make any changes. Orders sanctioning the mode of distribution were then passed by the Settlement Officer after hearing the owners wherever necessary. The distribution was then made by the patwaris and announced to the owners by the Naib-Tahsildars and their objections, if any, removed. The file was then sent up to the Settlement Officer, who sanctioned the *bachh* after hearing objections if any.

The *bachh* work was carried out satisfactorily. There were only 9 objection applications in 232 villages of the Gujranwala and 18 in 218 villages of the Wazirabad tahsil. There were no appeals.

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The new assessment by holdings has been entered in the revised Standing Record of the Hafizabad tahsil, and in the current editions of the *jamabandi* in the other two tahsils. The *bachh* files have been deposited in the Record Room.

Instalments and dates of payment.

The fluctuating revenue is collected during the harvest for which it is due. The fixed assessment is very low and was intended by the Financial Commissioner to be an assessment for the *Rabi* only to be paid all in that harvest. This was explained to the people but they have proposed to pay a portion in *Kharif* and the rest in *Rabi*. In three-fourths of the total number of villages in the Gujranwala tahsil and in a majority of villages in the Wazirabad tahsil more than half the fixed revenue would be paid in *Rabi* and the balance in *Kharif*.

The following dates were approved of by the Financial Commissioner for the payment of the revenue demand to be made in one instalment each harvest :—

Kharif	15th February.
Rabi	15th July.

An echeloning system of collections has since been introduced under the orders of the Financial Commissioners, dates have been fixed by zails. *Kharif* payments run from 1st to 28th February, and for *Rabi* from 1st to 31st July. Thus the dates of instalments are 28th February and 31st July each year.

Cesses.

Cesses are now payable at :—

Local rate	Rs. 12-8-0 per cent. of land revenue.
Lambardari	Rs. 5 per cent. of land revenue.

No change has been made in the cesses as the result of re-settlement.

Protective leases.

Protective leases for 20 years have been given for all wells constructed after the previous settlement. For wells constructed or repaired after the announcement of the new assessment, rules have been framed and sanctioned by the Financial Commissioner, *vide* Appendix IV. According to these rules the period of exemption for new wells in the Kalar, Charkhari and Bar circles of the Gujranwala and the Bar Circle of the Hafizabad tahsil will be 25 years and for all other areas 20 years.

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For repaired wells the period of exemption may extend to half the period sanctioned for new wells.

In estates where well irrigated crops are under fluctuating assessment those irrigated from protected wells will be assessed at half the *chahi* rate. Where wells have been constructed before the settlement and are under a fixed assessment the well *abiana* has been fixed for each well and will be remitted during the period of exemption. This lump sum will also be remitted when the well becomes unfit for use.

Term of settlement.

The new assessment was brought into force as follows :—

Gujranwala tahsil	..	..	Kharif 1925.
Wazirabad tahsil	..	..	Rabi 1926.
Hafizabad tahsil	..	..	Rabi 1926.
Urban assessment	..	..	Kharif 1926.

The demand is entirely fluctuating in the Hafizabad tashil and to a greater part so in the other two tahsils. All available waste has been broken with the aid of canal irrigation. Waterlogging has caused severe damage in the Hafizabad and Wazirabad tahsils, and it is believed the worst point has been reached. It is appearing in the Gujranwala tahsil, but the areas effected have generally got a fluctuating assessment. The re-assessment of the Gujranwala and Wazirabad tahsils was undertaken after a lapse of 12 or 13 years only, and has been looked upon with disfavour. With the passing of the Punjab Land Revenue (Amendment) Act, III of 1928, the Government share of revenue was fixed at one-fourth of the net assets and the period of assessment at 40 years. An Assistant Settlement Officer was appointed on special duty for reducing the assessment and bringing it into conformity with the provisions of the new Act. The present assessment of the district is as reduced in 1929 and the period of assessment 40 years. The assessment as it stands now is not looked upon with disfavour. Special rules were subsequently devised by Government for general remissions of revenue on account of abnormal fall of prices and statements are prepared under the orders of the Financial Commissioner when there is an unusual fall in the prices of prinicpal staples and remission given. Thus the land revenue system of the district is now very fair.

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The construction of seepage drains in Hafizabad tahsil has been a boon to the people of waterlogged areas. The waterlogging has greatly been reduced but still much has yet to be done. In order to relieve the people of waterlogged tracts from this distress about 900 rectangles of land were granted to deserving cases in 1929 in the new canal colony.

Term of settlement.

The 29 unirrigated villages mentioned in Appendix VIII will have the same term as the other estates of the district, if they get canal irrigation, with effect from the date when the assessment was introduced in Gujranwala tahsil, otherwise they will be re-settled after the expiry of their present term of thirty years.

The Sialkot villages.

Under orders of Government sanctioning the settlement those villages of the Sialkot district to which canal irrigation had been extended from the Upper Chenab Canal have been re-assessed (See Appendix V). A full description of these villages will be found in the Appendix to the Assessment Report of the Gujranwala tahsil. They may be divided into two groups from the point of view of assessment :—

(1) Villages which at last settlement formed part of the Daska and Raya tahsils and are still included in those tahsils ;

(2) Villages which at last settlement formed part of the Pasrur tahsil and have now been transferred to the Daska tahsil, or are still included in the Pasrur tahsil.

The *non-nahri* demand of the first group of villages was fixed and the *nahri* revenue fluctuating charged on *nahri* crops wherever grown. In this group no change has been made in the *non-nahri* revenue, but the *nahri* rate has been raised from Rs. 2 to Rs. 3 per acre sown. The rate is the same in all estates and if irrigation is extended to any other estate of the group, the same rate will be charged. The assessment of the second group was entirely fluctuating like that of the Kalar Circle of the Gujranwala tahsil, and the new Kalar rates have been sanctioned and imposed in this group of estates, *viz.* :—

Nahri	Rs. 3-8-0 per acre sown.
Chahi and other irrigated	Rs. 1-8-0 per acre matured.
Unirrigated ..	Rs. 1-0-0 per acre matured.

The Sialkot villages.

The following figures show the variations in the *nahri* rates :—

Rates	Rs. 4-0-0	Rs. 3-8-0	Rs. 3-0-0
Number of villages ..	1	16	4

The new rates should, the Settlement Officer recommended, remain in force for the remainder of the term of the settlement of the Sialkot district that is the present term of 30 years for which they were assessed, and the canal irrigated villages should be re-assessed at the next revision of the settlement along with the other estates of the district, the term being fixed so as to expire at the same harvest as the current assessment of the tahsils in which these villages happen to be situated. This was approved by Government. This is the first time that these villages have been re-assessed since they have been irrigated so that the 10 years rule in the Land Revenue Act as amended recently will apply.

Revenue Assignments.

An enquiry was made into the revenue assignments in the district. There were 712 cases in all. In each case the sanction for the grant was verified and the fulfilment of conditions and existence of assignees attested. The task was made very difficult due to the fact that the district records had been burnt, and copies of original orders had to be obtained from the Commissioner's or the Financial Commissioners' offices. Of the 712 cases 697 related to assignments in perpetuity or for maintenance of institutions, etc., and 15 to grants for term of settlement. Of the former 684 have been continued and 13 of the annual value of Rs. 84-13-3 resumed, while 13 of the latter have been continued and two of the annual value of Rs. 60 resumed. The total annual value of the assignments is estimated to be Rs. 1,30,238-5-3 or about one-twelvth of the total estimated revenue of the district. More than half of this amount is absorbed by the *jagir* of the Raja of Sheikhupura.

Vernacular registers of revenue assignments with bilingual headings have been prepared in duplicate by tahsils. One copy is deposited in the tahsil and the other in the district office, as required by paragraph 59 of Standing Order No. 7. In addition to the vernacular registers, English registers containing all the assignment cases were prepared according to the instructions contained in paragraph 572 of the Settlement Manual

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and paragraph 56 of Standing Order No. 7 and submitted with skeleton abstracts for orders and special verification. A rough copy of these registers has been kept in the district office.

In the case of assigments on canal irrigated land the value of the grant is calculated in the manner prescribed in paragraph 450 of the Settlement Manual.

Revenue Redemptions.

Tahsil Hafizabad.

(1) Qila Harsukh Rai.
(2) Sawanpura.
(3) Ballo Kohna.

Tahsil Wazirabad.

(4) Sardarpur Saghal.
(5) Rakh Bharoke.

Tahsil Gujranwala.

(6) Gulabpura.

Tahsil Hafizabad.
(7) Kot Nanak.

The revenue of the marginally-noted estates is redeemed. The owners are not, however, entitled to *nahri* revenue and under the orders of Government, the proprietors of the first four estates are allowed a reduction of a fixed sum representing the *non-nahri* revenue of the estates from the total fluctuating revenue and pay the balance as *khalsa* into the Treasury. The owners of the remaining three estates pay on account of their *nahri* crops a sum brought out by the application of the difference of the *nahri* and *barani* rates to the area under *nahri* crops.

Alluvion and diluvion rules.

Revised alluvion and diluvion rules were drawn up and sanctioned by the Financial Commissioner. They will be found in Appendix III to this chapter.

Suspensions and Remissions.

The assessment of a greater part of the district is fluctuating and the portions where it is partly fixed are well protected by wells and canals and it is hoped that suspensions and remissions of the fixed revenue will be seldom needed.

The scheme of suspensions and remissions prepared at the settlement of 1891-92 will be found printed as Appendix X.

Secure and Insecure Tracts.

With the spread of canal irrigation from the Upper Chenab Canal in the Gujranwala and Wazirabad tahsils, and the extension of irrigation from the Lower Chenab Canal in Hafizabad there are only a few estates that may now be classed as insecure. The fears expressed at last settlement by Mr. Lall about some villages of the Wazirabad Chenab Circle with a fixed assessment have for-

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tunately not come out true. The estates above the Khanki weir have not only retained their fixed assessment during the expiring settlement but insisted on and have secured a fixed assessment even now. A report was sent up about the 'secure' and 'insecure' tracts in which it was recommended that only 20 estates of the Chenab Circle of the Wazirabad tahsil may be classed as insecure. A list of these villages will be found in Appendix VII.

No particular measures are needed for these villages, except that during seasons of drought suspensions should be promptly and generously given.

Code of Tribal Customs.

The revision of the Riwaj-i-Am was considered unnecessary and was not undertaken with the sanction of the Financial Commissioner.

Trijunction pillars

Stone trijunction pillars were provided at the last settlement but at the present revision 304 were found wanting in the Hafizabad tahsil. Arrangements were made for the supply of this number and the pillars were fixed in their proper places.

Assessing Agency

The assessment of the fluctuating revenue is done partly by the revenue and partly by the canal patwaris. The canal patwaris do the assessment in villages which get perennial irrigation, while the revenue patwaris perform this duty in villages which do not receive canal irrigation.

Dasturul Amal.

An English as well as a vernacular Dasturul Amal, for the use of Patwaris and Revenue Officers was prepared and printed copies supplied to all concerned.

Miscellaneous work.

A lot of miscellaneous work was thrown on the settlement staff and the Patwaris due to the damage caused by waterlogging. Detailed statements showing the damage done by holdings were prepared twice during the course of settlement operations for inclusion in the reports regarding the extent of damage, and the measures for the relief of the sufferers from waterlogging.

Government has acquired a little more than three thousand acres of waterlogged land in the three villages of Paleh, Chakanwali and Kot Jan Bakhsh and in portions of Jhatanwali and Bhanguan lying to the west of the Lower Chenab Canal in the Wazirabad tahsil for a mole drainage experiment. The proprietors of the area so

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acquired have been given an equal amount of area in the Jaranwala tahsil of the Lyallpur district. The acquisition of this area and the settling of the expropriated owners in the area given in exchange entailed a great deal of extra work on the Settlement Officer.

Work on the experimental farm has been started and the progress will be watched with interest. No land revenue will be charged on crops grown on this area.

Government waste land.

There are 9 rakhs—the property of Government—in the Hafizabad tahsil, one of these is in the bed of the river. Five have been given out on temporary leases to sufferers from waterlogging in the neighbouring villages and three not fit for cultivation are leased for grazing. There is no such Government land in the Gujranwala tahsil and there is only one estate, excepting the 3,000 acres of land recently acquired for a mole drainage experiment in the Wazirabad tahsil which is the property of Government. This last estate is wholly in the bed of the river. A report has been submitted to Government for the future management and disposal of the lands in the Hafizabad tahsil. See also Chapter II.

Glossary.

A glossary of terms used is printed at the end of this chapter.

Maps of District.

Maps of the District which accompanied the Settlement Report and brought up-to-date are also included in this book.

APPENDIX I AND II.—*Not printed.*

APPENDIX III.

RULES RELATING TO THE IMPOSITION, REMISSION AND REDUCTION OF FIXED ASSESSMENT ON LANDS SUBJECT TO THE ACTION OF THE RIVER CHENAB IN THE GUJRANWALA DISTRICT.

PART A.—Assessment rules.

1. When by river action land assessed as cultivated is carried away or rendered unfit for cultivation, the assessment charged on it shall be remitted.

2. Land which was assessed at settlement as cultivated shall continue to pay the revenue at which it was then assessed, unless and until its assessment is reduced for deterioration. Thereafter it shall be treated as if it were new land.

3. New cultivated land added by alluvion, land not cultivated at settlement but since brought under cultivation in consequence of improvement by river action, and land cultivated at settlement which has since had its assessment reduced for deterioration and has again become cultivated, shall ordinarily be assessed at the maximum rate of Re. 1-4-0 per acre, if 1st class crops and at half that rate if 2nd class crops are grown on its becoming cultivated :—

(*a*) First class crops are :—

Sugarcane, cotton, turmeric, maize, wheat, mixed wheat and barley, vegetables (other than fodder) tobacco, rice.

(*b*) Second class crops are :—all other crops.

4. Land which under the above rules has been assessed at less than the maximum rate shall be assessed at the maximum rate with effect from 1st year in which the class of crop shall justify such imposition.

5. Land shall not be classed as bearing crops of the 1st or 2nd class until it has for one harvest borne a four anna crop of that class. The success or failure of cultivation in subsequent years unaccompanied by river action shall not affect the assessment.

6. The classification of the land should not be too minute, unless a survey number is very large ; it will usually be best to apply a single rate to the whole number, even though different parts of the field may differ somewhat in the character of the crops grown and in the quality of the soil.

7. In calculating the revenue no fraction of ten or less than ten marlas should be taken into account ; ten marlas or less will be disregarded and more than this will be taken as a whole kanal.

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8. Land which was assessed at settlement as cultivated or has since been assessed at the full rates should not ordinarily have its assessment lowered, unless it is found that such land has been injured by a flood or sand deposit, in either of which cases it shall be treated as new land and be dealt with in accordance with the above rules.

9. Land which has been rendered culturable by river action and subjected to assessment at settlement or under these rules and subsequentlyremains uncultivated for four successive harvests may be presumed to have been rendered unfit for cultivation by river action.

PART B.—Procedure rules.

1. The Collector shall maintain in his office a list of estates subject to the action of the river Chenab and its branches and any alterations required from time to time in this list shall be made under his orders.

2. In estates subject to river action, measurements will be made annually as soon as the river has fallen to its ordinary cold weather level which will usually be by the first of December.

3. The changes caused by river action should be shown both in the patwari's own diluvion tracing and in the tracing to be filled with the Government copy of the diluvion file. The former tracing should be prepared from the village map on unbacked mapping sheets and cover the whole of the village or the part liable to be affected by diluvion changes, and should continue to be used till a fresh tracing is prepared under rule 5. The tracing to be filled with the Government copy of the diluvion file will be unbacked mapping sheets of suitable size and will be prepared each year for the area affected.

4. The patwari's copy of the diluvion tracing shall show the edge of the river as well as new fields formed as the result of diluvion changes. The line representing the edge should be blue and at both ends of it the year in which the measurements were made should be noted. The position of the edge will be fixed for measuring the remaining sides of the fields which are partly under the river and the position of the new fields with reference to the old fields out of which they have been formed, but if this method be not practicable then the rectangles covering the affected part of the village will be reproduced from the base line fixed by the Survey of India Department in those estates which were partly or entirely re-measured on the frame-work laid down by that Department and offsets taken from them.

When the assessment has been made the field assessed at less than the maximum rates will be marked off by lines of green dots around them. The dots will be run together into a continuous green line when the maximum rate has been imposed.

The tracing to be attached to the Government copy of the diluvion file will reproduce only the changes of the particular year for which it has been prepared but in order that there may remain no doubt as to the position of any new fields, the fields that touch them should also be shown.

5. The procedure for the correction of field maps will be applied without any modification of the portions of the diluvion villages beyond the reach of the river action, but as regards areas subject to such action, the procedure will be modified as follows :—

(a) *tatima shajras* will be prepared only for changes other than those due to diluvion. Changes due to diluvion will be shown from year to year in the diluvion tracings prescribed in rule 3.

(b) at the end of every fourth year when a special attestation is carried out a fresh tracing of the portion of the village subject to the river action will be prepared and all new fields whether formed in consequence of diluvion or other changes and whether shown in the old diluvion tracing or separate *tatima shajras* will be incorporated therein. This tracing will be prepared in duplicate and one copy of it will be filed in the tahsil with the *jamabandi* and the other retained by the patwari for use during the next four years. Both copies will be duly attested by the Kanungos. The preparation of a fresh tracing may be ordered even before the quadrennial attestation if the old tracing cannot continue to be used without producing confusion.

(c) In the diluvion file new fields will be given temporary numbers such as 40/1, 40/2, 40/3, &c., but all fields incorporated in the fresh tracing prepared under (b) will at the time of incorporation be renumbered in accordance with the system laid down in paragraph 41 and duly entered in the Field Book prescribed in paragraph 41 of Standing Order No. 16. Fields shown in *tatima shajras* will have been already numbered in accordance with the system.

6. It is not necessary that every new field should be given a new number. If a portion of a field is submerged and the ownership of that portion remains unaltered, a new sub-number should not be given thereto as the soil entry will show all that is necessary. Again, if any portions of an uncultivated plot are brought under cultivation the use of sub-numbers should be avoided unless it is absolutely necessary for the purposes of *girdawari*. In a case like this if sufficient space is not available

on the page of the *khasra* on which the original number is entered the necessary entry can be made at the end of the *khasra* and a brief note stating that this has been done made opposite to the number in question. In writing a new *khasra* care should be taken to leave a sufficient space for such entries as regards numbers containing large areas of uncultivated lands, portions of which are likely to be broken up from time to time.

7. As the measurements proceed the patwari will prepare form A but the entries in columns 15 and 16 will remain in pencil till the Tahsildar or Naib-Tahsildar has made his visit and formed his opinion as to the assessment. He will also make in the register of fields previously assessed below full rates (form C) the necessary entries relating to crops grown in the past years.

8. The Kanungo will satisfy himself that the Patwari has included in his map and *khasra* all land which should be included, will test the measurements and check the *khasra*.

9. As soon as the *khasra* has been checked by the Kanungo the patwari will prepare in duplicate in form D a village abstract of changes due to the river action. He will make all the entries in columns 1 to 7 giving the details of areas and revenue for the previous year in ink. The entries showing deductions and additions and the area and the revenue for the current year will be made in pencil.

10. The Tahsildar or Naib-Tahsildar will test the map, &c., on the spot and pass orders as to the classes of land rates and revenue after inspecting the fields and examining the entries in the *khasra*, the class and rate for each field as determined by himself. He will at the same time make the Patwari enter in form C the rate against each field of which the class has been changed and also all fields assessed for the first time below settlement or full rates. He will also have an extract from form C showing these numbers only in which the assessment has been changed in the current year put on the file. Form D will be completed by the Patwari under the Tahsildar or Naib-Tahsildar's directions. The Tahsildar or the Naib-Tahsildar will add a brief note to the file explaining the changes which have occurred and his assessment proposals. He will then sign the map, *khasra*, extract from form C and abstract of revenue and area (form D) taking over the extract and the Government copies of the other papers. He will also sign the register (form C) which the patwari will retain in addition to his own copies of the other papers.

The Revenue Assistant will make a general inspection of the measurements and assessments making such corrections as may be necessary. Final orders will be passed by the Collector of the district.

11. When the Collector disposes of the case any corrections in the papers required will be made in the Government papers and the patwari will be ordered to correct his own copies. He will also prepare in duplicate a *khewat* showing the result of the new assessment (form B) and forward both copies to the Tahsildar through the Kanungo. The Tahsildar will see that the *khewat* agrees with the orders and signing both copies will file one with the record and return the other to the Patwari. The latter will embody the new figures in future *bachh* papers and will give free of charge a *fard* showing the result, to each *khatadar* concerned.

12. The whole file regarding changes of assessment due to river will be prepared on Lucknow paper stitched at the back in book form. The tracing of the maps will be placed in an envelope of the full size of the file and will not be folded more than twice.

13. The district report on changes of assessment due to river will be prepared in form F after obtaining the necessary figures from the tahsil in form E.

14. Cases frequently occur in which remission of the current demand is required in consequence of destructive inundation although no permanent injury has been done to the soil rendering a reduction of revenue needful. When making his inspection the Tahsildar should report on all such cases, including cases occurring in estates in which no measurements will be made in the current year. Reports recommending such remissions should be made in form A or B appended to Standing Order No. 30.

NOTE.—These rules will only apply to estates in the Chenab circle of the Wazirabad tahsil, that have been given a fixed assessment.

APPENDIX IV.

RULES FOR THE GRANT OF PROTECTIVE LEASES TO THE NEW WELLS OR REPAIRED WELLS IN THE GURJANWALA DISTRICT.

(1) When a masonry well is constructed at private expense or with the aid of a loan from Government for purposes of irrigation the land which benefits from the well shall be exempted from liability to any such enhanced or additional assessment of land revenue as may be due to the existence of the well for a period of years, detailed below, reckoned from the harvest in which the well is first brought into use :—

In the Kalar, Charkhari and Bar circles of the Gujranwala and the Bar Circles of the Hafizabad tahsil	25 years.
In all other areas	20 years.

(2) When a well hitherto out of use through disrepair is repaired for the purpose of irrigation an exemption from liability similar to that in rule 1 may be given for a period not exceeding half the period specified in that rule, as the Collector may consider equitable with reference to the amount of expenditure incurred on repairing the well.

(3) No exemption from liability to enhancement of assessment shall be granted for unlined wells which are not permanent, but wells which though only partially lined with stone or brick, last for some years may be granted an exemption for such period less than the period specified in rule 1 as may appear equitable to the Collector.

(4) During the period of exemption the land revenue assessment of the land irrigated by the well shall not exceed :—

(*i*) where the assessment is fixed the amount which has been imposed on the land in its unirrigated aspect; and

(*ii*) where the assessment is fluctuating, half the village rate for well irrigated crop.

(5) If a new well be constructed in a well irrigated area to supplement the supply from an existing well, no reduction of the fixed assessment would be granted to the old well while it continues to be in use, though the new well will get an exemption certificate under the above-mentioned rules.

(6) If in a tract under fluctuating assessment a well which has been granted a protective lease under the foregoing rules is used to irrigate *chahi* area already irrigable by a well not under protective lease, such area will be assessed at the full fluctuating rates.

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(7) A field Kanungo must inspect at the harvest inspection all fields irrigated by a well under a protective lease, and the Tahsildar or Naib-Tahsildar at least 25 per cent. of this number to see that irrigation is correctly recorded.

(8) After every harvest inspection the Patwari will report on the prescribed form, every well constructed and brought into use after the last inspection for grant of protective lease. The Tahsildar or Naib-Tahsildar will inspect the well and send up the report with his recommendations to the Collector. After orders have been passed a certificate specifying the period of exemption will be granted to the owner of the well.

(9) In tracts where the assessment of the fluctuating revenue is done by canal patwaris, the remission on account of protective leases will be given effect to by the revenue staff on receipt of the canal *khataunis* as is done in the case of revenue assignments. The canal patwaris will assess at the full *chahi* rates in all cases.

These rules will apply to all wells constructed or repaired after the announcing of the new assessment, older wells will be dealt with under the rules already in force.

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APPENDIX V.

List of villages of the Bangar Circle of the Wazirabad tahsil that have been given an entirely fluctuating assessment.

Serial No.	Topographical No.	Name of village.
1	68	Madrisa.
2	69	Chaharke.
3	70	Kot Nawan.
4	71	Hazrat Kailianwala.
5	77	Kot Bhaga.
6	78	Thuian.
7	79	Burj Manchar.
8	81	Hardo Pandoke.
9	83	Kot Rehar.
10	84	Rakh Baoli.
11	85	Fathepur
12	86	Said Nagar.
13	87	Dhiluan.
14	88	Sahdanwali.
15	89	Mehrali.
16	90	Pathanwali.
17	91	Sardarpur Sahgal.
18	92	Gajargola.
19	93	Kot Jan Bakhsh.
20	94	Paleh.
21	95	Bhanguan.
22	98	Chakanwali.
23	110	Aulakh.
24	111	Bhucha Chatha.

APPENDIX VI.

List of villages of the Chenab Circle of the Wazirabad tahsil that have been given an entirely fluctuating assessment.

Serial No.	Topographical No.	Name of village.
1	20	Mansipur.
2	23	Rampur.
3	34	Rakh Santpura.
4	40	Burj Dhalla.
5	41	Garhi Ghulla.
6	42	Burj Ratta.
7	46	Kot Bela.
8	49	Chhani Jumma.
9	51	Chhani Nathu.
10	52	Channi Lak.
11	53	Channi Walidad.
12	54	Channi Moti.
13	57	Nurpur.
14	58	Bahrupgarh.
15	59	Bahrupgarh Kalan.
16	60	Manga.
17	61	Kahn Garh.
18	62	Chhani Jowala.
19	63	Mahram.
20	64	Chhani Murid.
21	65	Kot Hara.
22	66	Burj Tahsa.

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APPENDIX VII.

List of insecure villages of the Chenab Circle of Wazirabad tahsil.

Serial No.	Topographical No.	Name of village.
1	1	Kot Nawan.
2	2	Behram.
3	3	Tahliwala.
4	4	Rana.
5	5	Nahrke.
6	6	Kot Nathu.
7	7	Patoke.
8	10	Ramgarh.
9	11	Manewala.
10	12	Laweriwala.
11	13	Haripur.
12	14	Diwan Kot.
13	19	Thatha Faqir Ullah.
14	21	Dhonike.
15	22	Bhagwanpura.
16	24	Wadala.
17	25	Phaloke.
18	26	Kot Jafar.
19	27	Gurali.
20	48	Rukh Singh Pura.

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APPENDIX VIII.

List of the 29 unirrigated villages of the Gujranwala tahsil

Serial No.	Topographical No.	Name of village.
1	452	Baweere.
2	455	Basiwala.
3	457	Chak Nizam.
4	458	Mokhal.
5	459	Babban.
6	460	Nathuke.
7	461	Ramgarh.
8	462	Ramke.
9	463	Nadala.
10	464	Thatha Chaon.
11	465	Kotla Ramdas.
12	469	Chak Rehan.
13	470	Daulo Waliabad.
14	471	Kot Des Raj.
15	472	Daulowali Viran.
16	473	Jabboke.
17	474	Chak Ramdas.
18	475	Kot Khewan Mal.
19	476	Fazalpur.
20	477	Hamidpur Khurd.
21	480	Chak Gillan.
22	501	Kot Lachman Das.
23	502	Kotli Bagha.
24	503	Kotli Nangre.
25	504	Shihniwala.
26	505	Aminpur.
27	506	Doburji.
28	507	Tarawanian.
29	508	Dhirowali.

APPENDIX IX.

List of the two groups of the Sialkot villages.

Serial No.	Name of village.
	Group I.
1	Ladheke.
2	Sukho Nahr.
3	Mahal Jia.
4	Bhakariali
5	Kotli Viran.
6	Goindke.
7	Jada Becharag.
8	Tokaryan.
9	Kot Ram Das.
10	Thakarke.
11	Ghalibke.
12	Kot Matta.
13	Othian.
14	Kotli Mattuan.
15	Langianwali.
16	Paharipur.
17	Budheke.
18	Agrian.
	Group II.
1	Bhikhi.
2	Fatehgarh.
3	Chak Lala.
4	Siranwali.
5	Thatha Umra.
6	Kotli Baba Hira.
7	Raoke.
8	Kotli Shamar.
9	Chhanga.
10	Kotli Gul Muhammad.
11	Chak Uggo.
12	Virke.
13	Sian.
14	Virwala.
15	Chianwali.
16	Satrah..
17	Chhangi.
18	Bhagatpura.
19	Loharanwali.
20	Maloke.
21	Manga.

APPENDIX X.

Scheme for the suspension and remission of fixed revenue.

I. If in an "insecure" village or tract the *Kharif* crop is a failure, which may be taken to mean that it is less than half of the normal area, *i.e.*, less than half of the average *Kharif* area as ascertained for reassessment and shown in the village note book, no suspensions will ordinarily be required, unless preceding harvests have been much below average, unless food stocks have been reduced, and the zamindars find difficulty in procuring seed grain.

II. If the "failure" (as above defined) of the *Kharif* is followed owing to deficiency of autumn or winter rains, by a bad *Rabi*, then relief should ordinarily be given. If the deficiency in both harvests is 50 per cent. or more as compared with the data, *i.e.*, average area of crops grown on which the assessment was based, then one-half, three-fourths, or all of the *Rabi* instalments should be suspended according to circumstances; account being taken of the scarcity of fodder, condition of cattle, state of water in wells, migration of agriculturists, price of food grains, etc., etc., in determining the proportion to be suspended.

III. If the drought or other agricultural calamity, *e.g.*, floods continue till the following *Kharif*, then wholesale suspension should be granted to the insecure tracts, *e.g.*, if the *Kharif* is again 50 per cent. in the combined results of the two previous harvests, the whole demand should be suspended. In such cases too, it will be found advisable to extend relief to the secured villages half or more of the demand being suspended according to circumstances.

IV. If the ensuing harvest, *i.e.*, the *Rabi* is again unfavourably affected by the drought or by the floods, then the condition of all the insecure estates and of all the secure estates should be thoroughly overhauled in the light of the statistics of the previous three harvests, and half, three-fourths or all of the demand again suspended, it being borne in mind that the cumulative effect of the successive bad harvests is a strong reason for showing greater consideration than the results of the particular harvest would appear to warrant.

V. To secure that suspensions should be of benefit to the people, they should be announced before the zamindars are forced to borrow to meet the impending demand, and before the lambardar begins to collect. The general character of the *Kharif* harvests will have declared itself by the 15th September, of the *Rabi* by 15th February and when it is anticipated that suspensions will be required, the Tahsildar should send in his reports and proposals for the *Kharif* before the end of September, for the *Rabi* before the end of February. The Collector or officer deputed

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by him will thus be in a position to inspect the village during the crop inspections, and the results of the *girdawari* will enable the Collector to check the proposals and to come to a decision as to the relief called for while the crop is still on the ground.

VI. In calculating the deficiency of the crop, area and outturn should be considered. The standard of area to be taken is not that of the previous year or years, but that on which the assessment, fixed or fluctuating, was based, as shown in the village note book. Account should also be taken not only of the area of crops failed of harvested, but of their kind. Thus in the *Kharif* cane and cotton are grown chiefly to sell maize for winter food, while jowar, moth, etc., are largely fodder crops and of comparatively little value. The failure of the cane and cotton may, therefore, seriously cripple the revenue paying power of a village, even though large areas of jowar, moth, etc., may have been harvested.

VII. Where revenue has once been suspended, no attempt should be made to realise till a good harvest has been reaped and garnered. The practice of realizing after heavy rain gives promise of a good crop, is to be deprecated. The zamindar is not in a position to pay without borrowing till he has got in his harvest. Hence the suspended revenue should not be realised till the instalment for a successive harvest falls due.

VIII. As a rule, suspended revenue should be realised, as far as possible, only when there is a successful *Rabi*. The *Rabi* is the more important and money getting crop.

IX. No matter how successful the harvest, no attempt should be made to realise more than one suspended instalment along with the ordinary demand. To do more will cripple the zamindar just when he needs breathing time to recover himself, purchase bullocks, lay by a stock for food, seed grain, etc.

GLOSSARY OF THE VERNACULAR TERMS USED IN THE REPORT.

Vernacular.	*English equivalent.*
Abi	.. Land irrigated by flow or lift from a *nala*, *Chhamb* or pond.
Abiana	.. Dues paid for water (water rate).
Bachh	.. Distribution of revenue over holdings.
Bajra	.. Spiked millet.
Banjar	.. Waste land.
Banjar jadid	.. Land which has not been cultivated for 2 years.
Banjar qadim	.. Old waste.
Barani	.. Land dependent upon rain.
Batai	.. Rent paid by division of produce.
Chahi	.. Land irrigated from a well.
Chhamb	.. Hollow in which drainage water is collected.
Chakota	.. Amount of grain with sometimes a fixed amount of cash.
Charkhar	.. A Persian wheel.
Dasturul Amal	.. A handbook of instructions.
Ghairmumkin	.. Uncultivated waste.
Gur	.. Unrefined sugar.
Got	.. A sub-caste.
Jagir	.. Assignment of land revenue.
Jagirdar	.. Assignee of land revenue.
Jhallar	.. A Persian-wheel by which water is raised from a stream or canal.
Jowar	.. Great millet.
Jamabandi	.. Annual record of right and liabilities.
Kardar	.. Agent.
Kankut	.. Appraisement of produce.
Kharif	.. Autumn harvest.
Khasra Girdawari	.. Crops inspection book.
Killa	.. A rectangular plot of land equal to an acre in area.
Lambardar	.. A village headmen.
Mandi	.. Market.

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GLOSSARY OF THE VERNACULAR TERMS USED IN THE REPORT—CONCLUDED.

Vernacular.	*English equivalent.*
Nahri	Land irrigated by canal water.
Nala	A drainage line or a channel of a river.
Patwari	A village revenue accountant.
Rabi	Spring harvest.
Sufedposh	A rural notable of less standing than a Zaildar.
Sailab	Land moistened by floods or percolation from a river or a stream.
Sem	Waterlogging and waterlogged area.
Thoor	Land spoiled by waterlogging over which salts in the form of white efflorescence have appeared.
Zaildar	A rural notable, the head of Zail or circle of villages.
Zamindar	A land-owner.

SECTION D.—MISCELLANEOUS REVENUE—EXCISE, ETC.

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

Importance of district.

The district is important from the excise point of view, and more so since the enactment in 1934 of the Matches (Excise Duty) Act and the Sugar (Excise Duty) Act for the imposition and collection of excise duty on matches and sugar manufactured and issued in the district, and the Punjab Tobacco Vend Fees Act and Rules in 1935.

Miscellaneous Revenue—Excise.

The noteworthy features of the excise administration are as follows :—

(1) Consumption of liquor, opium, etc.

Sales by wholesales vendors.

—	1933-34.	1934-35.
	L. P. Gallons	L. P. Gallons.
(a) Country Liquor	7,822	11,577
(b) Foreign Liquor, Imported Spirits ..	265	128
Sales by retail vendors.		
(c) Country Liquor—		
Plain	6,931	8,587
Spiced	3,382	5,019
Total	10.313	13,606
(d) Foreign Liquor—		
Imported Spirits	225	210
Wines	12	14
Beer	241	297
(e) Indian made—		
Foreign Liquor—		
Spirits	123	125
Beer	443	629
(f) Rectified Spirits	13	8
(g) Denatured Spirits	2,527	3,300
(h) Opium	869	913 seers.
(j) Poppy Heads	104	183 do.
(k) Charas	287	317 do.
(l) Bhang	2,332	2,225 do.

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

Gujranwala and Wazirabad are industrial towns, and a large quantity of methylated spirit is consumed in varnishes and paints by furniture manufacturers.

(2) Income, etc.

(1) The gross receipts were as follows :—

	1933-34.	1934-35.
	Rs.	Rs.
(*a*) Licence fee for the sale of country liquor	47,988	49,210
(*b*) Licence fee for the sale of foreign liquor	750	1,272
(*c*) Licence fee for the sale of opium ..	32,974	33,478
(*d*) Sale proceeds of excise opium ..	61,810	64,330
(*e*) Licence fee for the sale of Hemp drugs ..	12,042	12,066
(*f*) Licence fee on commerical spirits ..	500	205
(*g*) Licence fee for the sale of manufactured drugs.	125	*Nil.*
(*h*) Miscellaneous	245	81
Total ..	1,56,434	1,60,642

(2) Expenditure .. 25,481 32,362

(3) The incidence of taxation was as under :—

	Rs.	Rs.	
On (*a*) Country Liquor	10·90	9·86	per L. P. gallon.
(*b*) Opium	89·69	88·35	per seer.
(*c*) Charas	57·71	54·39	per seer.
(*d*) Average taxation of the total excise revenue per head of population.	0·21	0·21	

(3) Sources of Supply.

Country Liquor.

The pot-still system was abolished before 1894. There is now no distillery in the district. The country liquor both in bulk and bottles is generally obtained from the Amritsar and Rawalpindi distilleries, and from wholesale vendors at Lahore or from the local bottler and wholesale vendor. Liquor is sold in sealed bottles throughout the district. Imported foreign liquor is obtained from firms at Lahore and Karachi.

Opium.

Only excise opium is sold in the district. It is obtained from the Ghazipur factory and kept in the Treasury and Sub-treasuries for sale to licensees.

Poppy heads.

Cultivation of *post* in the district is prohibited, and licensees obtain their supply of poppy-heads from wholesale vendors at Lahore and Hoshiarpur.

Charas.

Charas is obtained from the supply contractor of the Lahore Division area at Hoshiarpur or from wholesale vendors of charas in that area at wholesale rates annually fixed by the Financial Commissioner.

CHAPTER III-D.

MISCELANEOUS REVELNUE, ETC.

Bhang.

The cultivation of *bhang* is prohibiteed in the district. A small quantity is spontaneously grown at some places along the canal. The *Mahants* of two religious *gurdawaras* at Kaleke Mandi and Madrianwala in the Hafizabad tahsil are specially permitted to cultivate *bhang* in an area of about 4½ *marlas* for their personal consumption. The licensees obtain their supply of *bhang* from the Gurdaspur and Hoshiarpur districts at rates annually fixed by the Financial Commissioner.

(4) Licences excise, poison and stamp.

The number of excise and opium shops and of poison and stamp vendors supervised by the Excise staff in the district by tahsils in 1934-35 was as follows :—

	Guj anwala Tahsil.	Wazirabad. Tahsil.	Hafizabad. Tahsil.	Total.
(a) Licence in form L-I for sale of Foreign liquor to the trade.	*1	..	..	1
(b) Licence in form L-2 for the sale of Foreign liquor to public.	*1	*1	..	2
(c) Licence in form L-6 and L-8 for sale of Foreign liquor for on and off consumption at the Railway Refreshment Room Bar.	..	*1	..	1
(d) Licence for the wholesale vend of country liquor.	*1	..	..	1
(e) Licence for the bottling of country liquor.	*1	..	..	1
(f) Country liquor retail shops ..	14	7	8	29
(g) Opium retail shops ..	9	6	4	19
(h) Hemp drugs wholesale shop	*1	..	..	1
(i) Hemp drugs, retail shops ..	1	2	2	5
(j) Licences for the sale of dangerous drugs (Cocaine, Morphia and Medicinal Opium).	3	..	..	3
(k) Methylated spirit shops ..	*8	*2	*1	11
(l) Poison shops	*13	*6	*4	23
(m) Stamp vendors—				
Branch Post Masters ..	14	5	6	25 } 61
Others	18	12	6	36 }

NOTE.—The shops marked (*) are at the head-quarters of the Tahsils, and they are licensed at fixed and assessed annual fees. All the other shops are auctioned in January every year.

These shops are sufficient to meet the real demands of the public.

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

(5) Excise crime.

No smuggling of contraband opium, *charas* or cocaine is suspected in the district, but a good deal of illicit distillation is rife in some Jat Sikh villages in certain parts of the district. The circumstances have shown that even Muhammadans of certain villages have not been immune from this nefarious habit. They have either been actuated by the desire of making money during the period of economic depression and unemployment or they have been merely tools in the hands of their *Jat* confederates, who had stood behind the scene. Nearly 85 villages in the district are suspected for illicit distillation. The whole of the Gujranwala tahsil, Sadar, Ahmadnagar and Akalgarh Police stations in the Wazirabad tahsil, and the Police station, Hafizabad, are chiefly affected. Illicit distillation is carried on both for home consumption and for illicit sale of illicit liquor in competition with licit liquor which is retailed at nearly double the price of the former. The stills are generally worked at wells in the fields during the night as well as during the day. Some of them were found working on a commercial scale. Many of the suspected villages have been successfully raided several times. The cases detected and illicit liquor and *lakan* seized are shown in the table below :—

Cases detected.

——	1933-34.	1934-35.
(*a*) Cases of illicit distillation	82	67
(*b*) Number of illicit stills captured ..	18	25
(*c*) Quantity of illicit liquor seized ..	4,950 ozs.	3,906 ozs.
(*d*) Quantity of illicit lahan seized ..	2,300 seers.	1,345 seers.
(*e*) Unlicensed sale of country liquor ..	2	3
(*f*) Smuggling of illicit opium	..	1
(*g*) Illicit cultivation of poppy	1	..
(*h*) Unlicensed sale of opium	..	2
(*i*) Illicit possession of opium	1	4
(*j*) Smuggling of Hemp drugs	2	..
(*k*) Illicit cultivation of Hemp plant ..	1	..
(*l*) Unlicensed sale of Hemp drugs ..	1	..
(*m*) Other offences	1	1
(*n*) Illicit possession of country spirit. ..	..	2
(*o*) Illicit possession of hemp drugs ..	2	1
Total ..	93	87
Percentage of convictions	90 per cent.	91·75 per cent.

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

(6) Stamps.

The income from the sale of court-fee and non-judicial stamps, the discount allowed for the sale of these stamps, and the net income are given below :—

Year.	Discount.		
	Receipts.	Allowed.	Net income.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
1933-34 ..	3,03,425 14 0	3,785 5 0	2,99,640 9 0
1934-35 ..	2,99,979 7 0	3,669 3 0	2,96,310 4 0

There were 61 licensed stamp vendors in the district including 7 *ex-officio* Treasurer's agents and 25 Branch Postmasters. Of these 20 were licensed to sell both judicial and non-judicial stamps and 41 sell only non-judicial stamps. Excepting the Branch Postmasters whose registers are examined by the Postal authorities, the registers and stocks of all other official and non-official stamp vendors are regularly inspected by the Excise staff. No stamp vendor is permitted to write deeds and a licence for the sale of stamps is not granted to a man who is a money-lender or is connected with money-lending business in any way. The stamp branch is under the Treasury Officer.

(7) Match Excise Duty.

There were two match factories at Gujranwala known as (1) The Starlight Match Factory and (2) The Gujranwala Match Company. The former was licensed in May 1934 and the latter in April 1935 on an annual license fee of Rs. 100 each. The licensees obtain excise banderols from the treasury on credit against security furnished by them for this purpose.

There were 14,295 gross match boxes manufactured and 10,364 gross issued by the Starlight Match Factory during the year 1934-35, and Rs. 10,364 were realized as match excise duty.

One Match Excise Inspector and 4 Excise Guards are posted to supervise the working of these two match factories at present.

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

(8) Sugar Excise Duty.

There were 5 sugar factories in the district, 4 for manufacturing *Khandsari* sugar and one known as the Gujranwala Sugar Mills Co., Ltd., at Rahwali, for manufacturing sugar other than *Khandsari* or *Palmyara* sugar. One factory at Mansurwali out of the former did not work at all. The remaining 3 factories at Chak Khalil, Wanyanwala and Dhariwal worked up to the end of June and issued 400 Mds. and 9 seers (285 Cwt. and 98lbs.) of *Khandsari* sugar collectively on payment of Rs. 178-11-0 as excise duty during the year. These 4 factories are now closed.

The Gujranwala Sugar Mills, Co., Ltd., at Rahwali worked for about 26 days in the 1934-35 cane crushing season. Its cane crushing capacity is said to be about 300 tons daily or 30,000 tons of sugarcane in the season of 100 days, which means an approximate outturn of 2,250 tons of sugar in the season. However, the mill cannot work to its full capacity yet as the sugarcane cultivation in the neighbourhood of the mill is quite insufficient and there is great room for its improvement in quality also. Both matters are being attended to.

There were 20,785 maunds of sugar manufactured and 12,655 maunds issued by this factory during the year and Rs. 11,158-7-0 were realized as sugar excise duty on this sugar and Rs. 178-11-0 on *Khandasari* sugar or Rs. 11,337-2-0 in all. No Excise official is posted* at present to supervise the issue of sugar from this factory and the assessment of the duty is made on receipt of monthly return of issues furnished by the management after the close of each month.

It may be mentioned that the excise duty collected under the Matches (Excise Duty) Act and Sugar (Excise Duty) Act is credited to Central Revenues.

(9) Punjab Tobacco Vend Fees Act, 1934.

The rules under the Punjab Tobacco Vend Fees Act, 1934, were enforced from 1st July 1935, and the licences for the sale of manufactured tobacco in the 9 Municipalities, Town Committees and Railway stations contiguous thereto issued from that date at Rs. 2 per licence for the year. It is estimated that there are about 800 shops for the sale of munufactured tobacco in these areas in the district. The annual income from this source is expected to be about Rs. 1,600. The

*Now there is (*1936*).

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

supervision of this branch of the excise work is also entrusted to the excise staff. The licences are issued by stamp vendors authorized by the Collector.

(10) Excise Staff.

The excise staff posted in the district consists of one Excise Inspector and 3 Excise Sub-Inspectors. The Excise Inspector's headquarters are at Gujranwala. He is expected to tour throughout the district. One Sub-Inspector is posted to each of the three Tahsils with headquarters at Gujranwala, Wazirabad and Hafizabad, respectively. In addition to this staff one Excise Sub-Inspector designated as Match Excise Inspector is posted to supervise the work of the two match factories. The Excise Inspector has two excise peons and each of the Excise Sub-Inspector has one excise peon. Four excise peons are posted at the two match factories as excise guards. All this staff is under the District Excise Officer who is generally the Revenue Assistant and of course the Collector is in general charge.* Besides supervising and making regular inspections of all the excise and opium shops mentioned above the excise staff is expected to detect offences against the Excise, Opium and Dangerous Drugs Acts and also the enactments referred to above and prosecute them in court. Table 41 in Part B gives figures for different years.

Agriculture.

Gujranwala district lies in the 1st Gurdaspur Agricultural Circle under the Deputy Director of Agriculture with Headquarters at Gurdaspur. There is an Extra Assistant Director at Gujranwala, whose Sub-Circle includes Sialkot District. There are three Agricultural Assistants, one for each tahsil. There are also five Mukaddams, who have beldars and bullocks for demonstration purposes: one Mukaddam is posted at Sukheke. There is also a Mali for the farm at Gujranwala, with a beldar. See Chapter II-A.

Fisheries.

The Fish Farm at Chhinawan in the district is in charge of the Fisheries Research Officer, Punjab, at Lyallpur. There is a small staff—a Supervisor at Rs. 25, and 2 watchmen at the farm itself. There is a Sub-Inspector of Fisheries at Wazirabad, who is in charge of the public waters of Gujrat and Gujranwala districts. In addition he supervises the work of the Deputy Sub-Inspectors of Fisheries stationed at Sialkot and Jhelum. He has a peon. See Chapter I-A.

*The staff has recently (1936) been increased.

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

Civil Veterinary Department.

The district is in the charge of the Superintendent, Civil Veterinary Department, with headquarters at Ferozepore. Under him is a Deputy Superintendent, whose headquarters are at Sheikhupura. In the district there are nine Veterinary Hospitals in charge of Veterinary Assistants and Veterinary Assistant Surgeons, each having four outlying dispensaries attached to it. These are under the District Board. See Chapter II.

Industries and Factories.

There is no officer posted at Gujranwala, but the Inspector of Industrial Schools, Punjab, is in charge of the Government Industrial School at Gujranwala. The Inspector of Factories, Punjab and North-West Frontier Province, at Lahore, and the Chief Inspector of Boilers and Boiler Inspector at Lahore inspect the factories in the district. The Director of Industries, Punjab, at Lahore, is in general charge. See Chapter II.

Forests.

The Conservator of Forests, Western Circle, Rawalpindi, is in charge of the department in the district. There is a Divisional Forest Officer at Wazirabad, two Forest Rangers, with headquarters at Wazirabad and Ramnagar, and one Forester and ten Forest Guards. See Chapter II.

Ecclesiastical.

Gujranwala is an out-station attached to the Government (Church of England) Chaplain of Sialkot, who visits once a month and holds services in Christ Church, Gujranwala, usually. The Cemeteries are in charge of the Deputy Commissioner, under the Commissioner and the Archdeacon of Lahore.

Co-operative Societies.

The department of Co-operative Societies since 1928 has been under the charge of an Assistant Registrar at Gujranwala, who also has charge of Sheikhupura District. The staff under him consists of the following :—

Inspectors, at Gujranwala, Wazirabad, Hafizabad and Eminabad	4
Inspector of Co-operative Consolidation of Holdings	1
Inspector of Urban Societies working in both districts	1
Industrial Sub-Inspector	1
Sub-Inspectress	1

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

Punjab Co-operative Union paid staff—

Sub-Inspectors	4
Auditors	5
Auditor, Commission Shops ..	1
Supervisors	10

The Deputy Commissioner is Chairman of the Gujranwala Central Co-operative Bank, Limited, and of the Gujranwala Co-operative Mortgage Bank, Limited, and each has an Honorary Secretary. See also Chapter II-B.

Income Tax, central subject.

The following note has been furnished by the Income-tax Officer, Gujranwala :—

Commissioner of Income-tax.

"Income-tax being a central subject the Income-tax Department in the Punjab, North-West Frontier and Delhi Provinces is under the administrative and judicial control of the Commissioner of Income-tax, Lahore, who is under the Central Board of Revenue, Finance Department, Government of India. The provinces have a sanctioned strength of Gazetted and Non-gazetted staff allotted to each, but within that strength each member of the staff below the rank of the Commissioner is liable to transfer from one province to another. As an administrative arrangement each province is divided into income-tax circles or districts according as the amount of work, proximity and inter-commercial interests required.

Income-tax office Gujranwala and Staff.

The Gujranwala Circle comprises two districts, namely, Gujranwala and Sheikhupura. An Income Tax Officer is placed in charge of both the districts with his headquarters at Gujranwala, but an Additional Income-tax Officer is posted to assist him for a period of six months in the year. The Additional Income Tax Officer is usually meant to make assessment in cases of the Sheikhupura District where he is allowed to have his temporary headquarters for the period noted above. Since the lowering of the taxable limit from 2,000 to 1,000* as a temporary measure a senior Inspector of Income-tax is appointed with powers of Income-tax Officer to deal with cases of incomes between 1,000 to 2,000. In addition to this an Inspector is posted to the circle to assist the Income-tax Officer-in-charge in the examination of accounts and investigation of cases and in all matters as the Income Tax Officer may direct. The clerical establishment at present consists of seven clerks under the control of a Head Clerk.

Jurisdiction.

"The Income Tax Officer exercises jurisdiction on all classes of persons having income from sources chargeable to income-tax under the Income-tax Act of 1922, with the exception of Government servants who are dealt with by Officers specially appointed for the purpose in what are called "Salary Circles" at Lahore, Rawalpindi and Delhi. The Income-tax Officer, Gujranwala, also assesses incomes of all the members of the American United Presbyterian Mission wherever stationed in British India.

"Salary Circles."

Incomes in Gujranwala district generally.

The Gujranwala District is not a trade centre but is known for its rice and metal utensils. As it is mainly an agricultural district, rural money-lending features is a prominent source of revenue though there has been a steady decline of demand of income-tax in this case as a result of continued low level of agricultural prices.

The tahsils.

"Wazirabad is a tahsil headquarter in this district situated on the bank of the Chenab River. Timber is floated down from the Kashmir forests and stacked at Wazirabad for sale and distribution to other places. There are only two grain markets of importance in this district, one at Gujranwala and the other at Hafizabad. A new mandi has only recently been started at Kamoki on lands which were sold by public auction by the District Board, Gujranwala. This mandi is yet in its initial stage, but promises to flourish in the course of time, as it fulfills a pressing need of surrounding villages for the marketing of their produce.

*Since raised again (1936).

CHAPTER III-D.

MISCELLANEOUS REVENUE, ETC.

Revenue and classification.

"The total revenue under various heads for the last three years, 1932-33, 1933-34 and 1934-35 is as below—

—	1932-33.	1933-34.	1934-35.
Legal profession	2,945	2,390	1,908
Money-lending (Agricultural)	16,513	16,257	19,164
Money-lending (Non-Agricultural) ..	10,284	4,198	6,970
Piece-goods Merchanting	2,738	1,018	1,013
Piece-goods Retailing	6,525	2,758	2,011
General produce Merchanting	9,880	10,435	5,381
Jewellery, gold and silver	11,829	8,658	6,725
Retail trade other than piece-goods ..	13,626	12,829	13,825
Sports goods manufcturing	..	..	..
Cotton Mills pressing and Ginning Factories	..	..	..
Sugar Mills	..	..	..
Flour Mills	160	781	64
Timber extraction and trade	3,180	4,771	1,209
Works contracting	19,088	20,118	11,553
Catering, Liquor licenses	308	273	205

Limited companies.

"There were five limited companies in Gujranwala District two of which have since been wound up. The revenue derived from these companies is as below—

1933-34	5,646
1934-35	9,268

Collection of income-tax.

"Under the Income-tax Act the responsibility for collection of Income-tax rests mainly with the Income Tax Officer, but he is allowed the agency of the Collectorate for realisation of arrears of income-tax in the same manner as arrears of land revenue are recovered. During the year 1932-33, 1933-34 and 1934-35 recovery certificates were issued to the Collector in 61, 229 and 24 cases with an arrear demand of Rs. 12,136 9,343, and 1,522 respectively. Out of this the Collector has collected during these 3 years Rs. 1,916, Rs. 4,670 and Rs. 1,951.

Demand of district.

"The total demand of Gujranwala District during the 3 years inclusive of Income-tax, surcharge, super-tax and penalties amounted to—

	Rs.
1932-33	2,06,803
1933-34	1,83,541
1934-35	1,53,320"

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

SECTION E.—LOCAL AND MUNICIPAL GOVERNMENT.

There are four Municipalities in the district, *viz.* :—

(1) Gujranwala,

(2) Wazirabad,

(3) Eminabad, and

(4) Hafizabad.

Constitution.

The following statement shows the present constitution of each committee :—

Name of Municipality.	No. and date of Government Notification revising the constitution.	Nominated.		Elected.	Total
		Ex-officio.	Others.		
1. Gujranwala ..	Punjab Government Notification Nos. 10704 and 10705, dated 4th April, 1924.	1 Civil Surgeon. Gujranwala.	3	9 Muslim 8 Non-Muslim.	21
2. Wazirabad ..	Nos. 27638 and 27639, dated 24th November, 1924.	..	3	8 Muslim. 4 Non-Muslim.	15
3. Eminabad ..	Nos. 23709 and 23710, dated 29th October, 1924.	..	1	5 Muslim. 2 Non-Muslim.	8
4. Hafizabad ..	No. 24501, dated* 10th July, 1935.	..	3	9	12

Wards and Voters.

In the municipalities of Gujranwala, Wazirabad and Eminabad, the inhabitants have been divided into two classes for purposes of election—

Class I.—Muslims.

Class II.—Hindus, Sikhs and all others not included in Class I.

There are separate election wards for each class of inhabitant.

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Term of office.

The qualifications of voters and candidates for membership are detailed in the notifications quoted above.

The term of office of members is three years.

Elections.

The last general elections in municipal towns were held as under—

1.	Gujranwala	..	16th to 20th April 1934.
2.	Wazirabad	..	30th April to 4th May, 1934.
3.	Eminabad	..	30th April to 4th May, 1934.
4.	Hafizabad	..	No elections held yet under the Municipal Election Rules, 1930.*

Presidents.

There are non-official Presidents in all Municipal Committees in the district.

Condition of Municipalities.

There are drainage systems in all municipal towns, but they are in need of overhauling. Eminabad and Hafizabad have recently done some improvement. The recently built areas of Gujranwala including the civil station area need special attention. The main roads in Gujranwala are in good condition and others are to be improved shortly. There is very efficient road-watering with motor sprinklers, and the road lighting with electric lights is excellent. The committee has a large number of shares in the Electric Supply Company and gets a good dividend. Wazirabad and Hafizabad hope to have electricity in the near future.† Other services, medical, education, etc., are generally well maintained.

The financial position of Gujranwala Municipal Committee is satisfactory, but the income is not keeping pace with the rapid development of the town, and proposals to enhance the income are under consideration. Two more instalments of a loan taken some years ago remain, and when they have been paid, the committee will have about Rs. 18,000 a year extra.

Eminabad and Hafizabad are in weak circumstances, the former town is decaying as Kamoki Mandi in its neighbourhood is developing rapidly. Hafizabad is being crippled by its High School, and expensive drainage scheme nearing completion. But the town is growing and it has recently been raised to a Municipality from Small Town. Its finances are capable of improvement. The Terminal Tax schedule is under revision.

*About to be held (1936).
†Hafizabad now (1936) has it.

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEE.

Wazirabad is in a poor financial condition and has applied for a loan* of Rs. 10,000 from Government to pay its debts, etc. Octroi will no doubt be replaced by Terminal Tax when an improvement should set in.

Source of income.

A Terminal Tax on rail borne goods is the main source of income of the Hafizabad Municipal Committee, while a Terminal Tax both on rail and road borne goods is in force in Gujranwala. Octroi tax is the main source of income of the Municipal Committees of Wazirabad and Eminabad. There are proposals to substitute a Terminal Tax on road borne goods for octroi in Eminabad and Wazirabad.

The Municipal Committee of Hafizabad has submitted proposals for the Terminal Tax to be extended to road borne goods as well.

Income and Expenditure.

The following statement shows the income and expenditure of each municipality during the year 1934-35 :—

*Not granted. It has sold some land and the position is better (1936). E.H.L.

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Income and Expenditure.

INCOME.

Name of Municipality.	Terminal tax.	Octori tax (net).	Realisation under special Acts.	Revenue derived from Municipal property apart from Taxation.	*Grants and contributions.* From Government.	*Grants and contributions.* From Local Funds.	*Grants and contributions.* Others.	Miscellaneous.	Total income.	Advances and deposits.	Grand total.	Opening balance on 1st April 1934.	Total income and opening balance.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.
Gujranwala ..	1,21,222	..	..	17,505	18,490	1,955	..	93,020	2,52,192	1,174	2,53,366	50,138	3,03,504
Wazirabad ..	..	49,875	..	15,489	9,206	..	..	12,910	87,480	9,546	97,026	10,150	1,07,176
Eminabad ..	..	6,685	..	519	1,132	..	..	1,191	9,527	1,500	11,027	3,768	14,795
Hafizabad ..	22,959	..	..	7,719	5,580	..	..	12,786	49,044	..	49,044	9,345	58,389

EXPENDITURE.

Name of Municipality.	General administration and collection charges.	Public safety and convenience.	Public Health.	Public instruction.	Medical.	Miscellaneous.	Total expenditure.	Advances and deposits.	Total disbursements during 1934-35.	Closing balance on 31st March 1635.	Total of expenditure and closing balance.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Gujranwala ..	45,242	36,732	83,665	39,011	27,212	29,650	2,61,512	279	2,61,791	41,713	3,03,504
Wazirabad ..	15,571	5,071	16,781	40,173	10,171	6,127	93,894	9,607	1,03,501	3,675	1,07,176
Eminabad ..	4,024	1,503	3,531	1,880	..	768	11,706	277	11,983	2,812	14,795
Hafizabad ..	6,092	6,203	14,627	24,116	419	2,270	53,727	..	53,727	4,662	58,389

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Incidence of taxation and total income.

The incidence of taxation and total income on the town population in 1934-35 was as below—

Name of Municipality.	Population.	Incidence per head of	
		Taxation.	Total income.
		Rs. A. P	Rs. A. P.
Gujranwala	58,716	2 1 ½	4 4 8
Wazirabad	20,707	2 6 6	4 3 7
Eminabad	7,329	0 14 8	1 8 1
Hafizabad	14,431	1 9 6	3 6 5

Hospitals.

The Municipal Committees of Gujranwala and Wazirabad maintain hospitals without receiving, at present, any assistance in the shape of grants from the District Board, Gujranwala. There is a Women's Hospital at Gujranwala for which the District Board pays a grant. The hospital at Hafizabad was recently provincialised. It was previously maintained by the District Board and the contribution fixed by Government as a condition to provincialisation is deducted from the maintenance grants paid by Government to the District Board for the maintenance of rural dispensaries.

The Municipal Committee, Eminabad, maintains no dispensary but pays a small annual contribution to the District Board, Gujranwala.

Schools.

Schools are maintained by all the Municipal Committees except Eminabad, where there are several private institutions for boys and girls. There is a high school in each of the towns of Wazirabad and Hafizabad maintained by the municipal committee, but the District Board pays no contribution. There is a private High School at Hafizabad, and two private High Schools at Wazirabad.

Libraries.

There are small libraries maintained by the Municipal Committees of Gujranwala and Wazirabad, and a Government grant of Rs. 50 per annum is paid to each.

Gardens.

The Municipal Committee of Gujranwala maintains the Mahan Singh Gardens for the public and is about to take over the garden in the civil lines from the District Board.

Statistics.

See Part B, Tables 45 and 46.

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Small Towns.

There are 5 Small Towns in the district, *viz.*, Ramnagar, Akalgarh, Sohdra, Qila Didar Singh and Pindi Bhattian. These were constituted on the date shown against each.

(1) Ramnagar, Notification No. 5693, dated 4th March, 1935.

(2) Akalgarh, Notification No. 19299, dated 31st August, 1925.

(3) Sohdra, Notification No. 18592, dated 19th August, 1925.

(4) Qila Didar Singh, Notification No. 19303, dated 31st August, 1925.

(5) Pindi Bhattian, Notification No. 11858, dated 6th May, 1925.

Constitution.

The constitution of the Town Committees is as follows :—

Name of Town.	Number of members.		
	Nominated.	Elected.	Total.
Akalgarh	2	6	8
Ramnagar	2	6	8
Sohdra	1	6	7
Qila Didar Singh ..	1	4	5
Pindi Bhattian	1	5	6

President.

There are non-official Presidents in all except Sohdra, where the Tahsildar of Wazirabad was recently nominated as a member and elected as President. This was done because the condition of the town was unsatisfactory.

The Sub-Assistant Surgeons in charge of the District Board dispensaries at Ramnagar and Pindi Bhattian are nominated members of the committees.

Elections.

The last general elections in all small towns were held on dates between the 10th day of April and the 10th day of May 1935.

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Income and Expenditure.

The following statement shows the income and expenditure of each small town during the year 1934-35 :—

Name of Small Town.	Population.	Opening balance.	Income.	Expenditure.	Closing balance.	Incidence per head of Taxes.	Incidence per head of Taxes and fees.
		Rs.	Rs.	Rs.	Rs.	Rs. A. P.	Rs. A. P.
Pindi Bhattian ..	4,478	1,296	6,011	6,514	793	0 13 2	0 13 2
Ramnagar ..	4,768	645	5,221	5,257	609	0 9 0	0 14 6
Qila Didar Singh	3,815	1,846	3,762	4,194	1,414	0 4 1	0 6 5
Akalgarh ..	5,483	2,668	10,272	12,141	799	1 10 8	1 11 9
Sohdra ..	4,712	322	3,274	2,716	880	0 6 11	0 6 11

Source of income.

There is a personal Town Rate in force in Sohdra and Ramnagar, and a property town rate in Qila Didar Singh and Pindi Bhattian. In Akalgarh a Terminal Tax on rail-borne goods is the main source of income. There is a proposal pending to tax road-borne goods as well. Most of the present income is from the tax on rice exported, so that the incidence of taxation on the people is really less than that shown.

Condition of Small Towns.

All these towns need to raise additional revenue.

The small towns are maintaining girls schools aided by grants from Government. Boys schools are maintained by the District Board and the Town Committees should be contributing their share of the cost. They are also not paying for medical relief, except Akalgarh, which maintains a dispensary without help from Government or the District Board. Sanitation and watch and ward are given attention. The Vaccination Act has been extended to all small towns.

Panchayats.

There are at present 39 Panchayats in the district, as follows :—

Gujranwala Tahsil ..	..	..	12
Wazirabad Tahsil ..	..	..	22
Hafizabad Tahsil ..	..	..	5
			39

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.
District Board constitution.

The District Board, Gujranwala, was constituted under Act XX of 1883 in 1892. There are, since 1927, 41 members. In 1925 it was declared that the Chairman of the District Board, Gujranwala, shall be elected and at the same time the Deputy Commissioner of Gujranwala shall cease to be a member. The District Medical Officer of Health was appointed as a member *ex-officio* in place of the Deputy Commissioner.

The *ex-officio* members were reduced from 5 to 3 in 1931. The present *ex-officio* members are—

(1) The District Medical Officer of Health,

(2) The District Inspector of Schools,

(3) The Extra Assistant Commissioner or Assistant Commissioner appointed by the Deputy Commissioner to be in charge of work connected with local bodies. The Revenue Assistant is the present member.

The seats filled by nomination are 8, and by election 30. The last District Board elections were held from 16th February, 1934, to 25th February, 1934. The district is divided into 30 general electoral circles and one member is elected from each circle. The term of members is 3 years.

Schedule of Electoral Circles :—

No.	Name of Zail.	Number of villages included in each zail.	Name of electoral circle.	Total number of villages in the electoral circle.
	Tahsil Gujranwala. (13 Electoral Circles).			
1	Gujranwala	37	1. Gujranwala ..	37
2	Rariala	15	2. Rariala ..	28
3	Ladhewala	13		
4	Arup	20	3. Arup	39
5	Ferozwala	19		
6	Chak Varaich ..	32	4 Chak Varaich ..	32

CHAPTER III.E.

LOCAL AND MUNICIPAL COMMITTEES.

District Board constitution.

No.	Name of Zail.	Number of villages included in each zail.	Name of electoral circle	Total number of villages in the electoral circle.
7	Talwandi Musa Khan ..	30	5. Talwandi Musa Khan	49
8	Thatta Gulab Singh ..	19		
9	Kali	25	6. Kali	48
10	Wahndo	23		
11	Kamoke	23	7. Kamoke ..	47
12	Nangal Duna Singh ..	24		
13	Eminabad ..	30	8. Eminabad ..	59
14	Maraliwala ..	29		
15	Majju Chak ..	32	9. Majju Chak ..	32
16	Naushera Virkan ..	25	10. Naushera Virkan ..	55
17	Khan Musslman ..	30		
18	Lil	21	11. Lil	51
19	Thabbal ..	30		
20	Nokhar ..	25	12. Nokhar ..	55
21	Dera Dandu Ram ..	30		
22	Qila Didar Singh ..	19	13. Qila Didar Singh ..	39
23	Man	20		
	Tahsil Wazirabad. (8 *Electoral circles*).			
1	Wazirabad	24	1. Wazirabad ..	24
2	Sohdra	32	2. Sohdra ..	32
3	Dhaunkal	16	3. Dhaunkal ..	36
4	Jaura	20		
5	Ghakkar	17	4. Ghakkar ..	33
6	Kailaske	16		
7	Ahmednagar ..	20	5. Ahmadnagar ..	40
8	Noinwala	20		

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

District Board constitution.

No.	Name of Zail.	Number of villages included in each zail.	Name of electoral circle.	Total number of villages in the electoral circle.
9	Salloke	18	6. Dilawar ..	43
10	Dilawar	25		
11	Kot Bhaga	28	7. Kot Bhaga ..	28
12	Kot Hara	28	8. Kat Hara ..	28

Tahsil Hafizabad. (9 Electoral Circles).

No.	Name of Zail.	Number of villages included in each zail.	Name of electoral circle.	Total number of villages in the electoral circle.
1	Vanike	54	1. Vanike ..	54
2	Kot Panah	34	2. Kot Panah ..	34
3	Hafizabad	35	3. Hafizabad ..	68
4	Kassoki	33		
5	Sukheki	30	4. Sukheki ..	30
6	Thatta Manak ..	40	5. Thatta Manak ..	40
7	Kaulo Tarar	45	6. Kaulo Tarar ..	45
8	Khatrani	30	7. Kot Nakka ..	45
9	Kot Nakka	15		
10	Jalalpur Bhattian ..	53	8. Jalalpur Bhattian ..	53
11	Pindi Bhattian ..	52	9. Pindi Bhattian ..	52

This schedule was published in notification No. 26450, dated the 27th October, 1922; but as in the recent settlement the zail boundaries were revised and new zails created and certain inequalities appear in the number of voters in the various circles, the District Board is considering the question of the general revision of the electoral circles.

There is an elected Vice-Chairman.

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Qulifications of Voters. Rule 6 (1) D. B. Election Rules 1933. P. G. Notification No. 28755, dated 9th November, 1933.

(1) Every male British subject or natural born subject of an Indian State shall be entitled to have his name registered on the roll of a constituency provided :—

(a) That he has on the first day of the month in which the roll is published under the provisions of sub-rule (1) of rule 8 attained the age of 21 years ; and

(b) that he has not been adjudged by a competent court to be of unsound mind ; and

(c) that he is a zaildar, inamdar, sufedposh or lambardar in the constituency ; or

(d) that he is the owner of land situated within the area subject to the authority of the Board and assessed to land revenue of not less than 5 rupees per annum ; or

(e) that he is an assignee of land revenue amounting to not less than ten rupees per annum in respect of land situated within the area subject to the authority of the Board ; or

(f) that he is a tenant or lessee, under the terms of a lease for a period of not less than 3 years, of Crown land situated within the area subject to the authority of the Board for which rent of not less than 5 rupees per annum is payable, provided that, when the amount payable is assessed from harvest to harvest the annual rent payable by such person shall be deemed to be the annual average amount payable by him in the three years previous to the date aforesaid ; or

(g) that he is a tenant with a right of occupancy as defined in Chapter II of the Punjab Tenancy Act, 1887, in respect of land situated within the area subject to the authority of the Board and assessed to land revenue of not less than 5 rupees per annum ; or

(h) that he resides in the area subject to the authority of the Board and was, during the financial year previous to the date of publication of the roll, assessed to income-tax ; or

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Qualification of voters.

(i) that he is a a retired, pensioned or discharged Commissioned or non-Commissioned officer or soldier of His Majesty's regular forces resident in the area subject to the authority of the Board; or

(j) that he has paid in the year ending on the thirty-first of March last preceding the date on which the rolls of constituencies are published under the provisions of sub-rule (1) of rule 8, not less than the sum of two rupees on account of any cess, rate or tax payable to the Board.

(2) When two or more persons are co-sharers in land assessed to land revenue or in any tenancy or lease of land assessed to land revenue or in receipt of assigned land revenue, every such person shall be qualified as an elector who would be so qualified if his share in such land, property, tenancy, lease or assignment were held separately.

Explanation.—The words "land revenue" used in this rule shall be deemed to mean the average amount of land revenue paid during the three years preceding the date of publication of the electoral roll.

Disqualifications for membership.

No person shall be eligible for election as a member of a Board who—

(a) is not registered as a voter on a roll published under the provisions of sub-rule (1) of rule 14 and relating to a constituency of the district concerned and in force under the provisions of sub-rule (2) of rule 14; or

(b) is under contract for work to be done for, or goods to be supplied to the Board; or

(c) receives any remuneration out of the district fund for services rendered to the Board; or

(d) has within 5 years from the date fixed for the nomination of candidates, under the provisions of rule 16, been proscribed from Government employment; or

(e) has, at any time within 5 years from the date fixed for the nomination of candidates under the provisions of rule 16, been serving a sentence of imprisonment for a period exceeding one year; or

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Disqualification for membership.

(*f*) is an undischarged insolvent, or, being a discharged insolvent, has not obtained from the court a certificate that his insolvency was caused by misfortune without any misconduct on his part ; or

(*g*) has been removed from membership of a Board under Section 14 or section 14-A of the Act or whose election for such membership has been declared void for corrupt practices under the provisions of these rules ; or

(*h*) is disqualified for membership of any municipality, town or notified area committee, or Cantonment Board, as a result of removal from such committee or board, or as a result of his election for membership of such committee or board having been declared void for corrupt practices ; or

(*i*) is a whole-time salaried Government official ; or

(*j*) has been adjudged by competent court to be of unsound mind :

Provided that the Local Government may, in cases not covered by section 13 of the Indian Elections Offences and Inquiries Act 1920, exempt any person or class of persons from any of the disqualifications contained in clauses (*b*), (*c*), (*d*), (*e*), (*f*) or (*g*) of this rule.

Explanation.—For the purposes of this sub-rule, a copyist, who receives from Government fees, the amount of which varies from month to month, and a Public Prosecutor, are not whole-time salaried Government officials.

Income and Expenditure.

	Rs.
Opening Balance (1934-35)	1,17,857

Income.

	Rs.
General departments including consolidated grant of Rs. 30,000	38,538
Local rate	1,58,341
Haisiyat tax	9,547
Fees other than education	11,102
Income from—	
Licences for tongas, etc.	1,678
Cattle Tresspass Act	2,943
Ferries Act	2,239
Properties	29,372

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Income and expenditure.

	Rs.	Rs.
Education—		
Fees	22,344	
Grants	2,31,700	
Contributions	2,600	
Miscellaneous	492	
		2,57,136
Medical—		
Government Grant ..	21,875	
Contributions	325	
Miscellaneous	63	
		22,263
Public Health		347
Veterinary		477
District Works—		
Government Grant ..	2,146	
Miscellaneous	61	
		2,207
Withdrawal of advances		..
Total ..		5,36,190

Expenditure.

	Rs.
General departments	61,531
Education	3,27,849
Medical	64,579
Public Health	14,688
Veterinary and Stock breeding	14,127
District Works	45,442
Suspense Account	..
Total ..	5,28,216
Closing Balance	1,25,831

Local rate is levied at the statutory maximum of 12 pies.

Haisiyat tax was abolished on account of the High Court ruling. It was reimposed when regularised and has been regularly assessed since 1930-31. About 25 per cent. of the assessment seems to have been collected, and arrears amount to Rs. 50,558. About 13,000 is

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Income and expenditure.

assessed annually. There is a proposal to substitute professional tax with flat rates. The balance of the Board includes, in fact, the "Kamoki Mandi" fund to be used at Kamoki, so that actually the financial condition of the District Board is very weak. It has decided to appoint a Naib-Tahsildar to collect its Haisiyat tax, etc.

The activities of the District Board extend to Education, Medical, Public Health, Agriculture, Veterinary and Communications, including Ferries.

			No. of institution maintained.
Education—			
For Boys	High School		1
	Vernacular Middle Schools with optional English		5
	Vernacular Middle Schools		10
	Lower Middle Schools		90
	Primary Schools		129
	Aided		7
For Girls	Girls Schools		40
	Aided		3
Veterinary Hospitals			9
Hospitals—			
Civil		6	16
Rural		10	

A proposal to place 2 rural dispensaries in charge of private practitioners is under consideration. The District Board does not at present contribute towards the maintenance of the hospitals at Gujranwala, Wazirabad and Akalgarh, which serve the rural population as well.

Roads.

Roads—	Miles.
Metalled B Class	9
Metalled C Class	6
Unmetalled B Class	250
Unmetalled C Class	526

Ferries—See Chapter II.

Gardens at Gujranwala	3

It is proposed to transfer that in the civil station to the Municipal Committee and that of the District and Sessions Judge's court to the District and Sessions Judge.

CHAPTER III-E.

LOCAL AND MUNICIPAL COMMITTEES.

Office.

It cannot be said that the change to a non-official Chairman has been of special advantage to the people or the District Board. The non-official Chairman meets with serious opposition as a result of factions and as he resides away from headquarters, the work cannot, but suffer in many ways. The Deputy Commissioner, *qua* Deputy Commissioner, cannot keep in personal touch with District Board work as formerly.

The District Board has a Secretary with an office, a District Engineer, two Sub-Overseers, with a Tracer and Draftsman, an Arboriculture Superintendent and Ferry Darogha. The District Medical Officer of Health and the District Inspector of Schools are Government servants and work for the Board ; but they are not under the District Board, a fact which the District Board should remember when dealing with them and the departments they administer for the Board as a favour.

(See also other sections of this Chapter which concern local bodies.)

SECTION F.—PUBLIC WORKS.

CHAPTER III F.

PUBLIC WORK.

Railways.

The main line of the North-Western Railway passes through the district, the section from Sadhoke to Haripur Bund, on the left bank of the Chenab, inclusive, lying within the district. Gujranwala and Wazirabad Junctions are on this section. This section is in charge of the Divisional Superintendent, North-Western Railway, Lahore. There is a Divisional (Executive) Engineer at Lahore, and a Sub-Divisional Officer at Wazirabad, and Permanent Way Inspectors at Gujranwala and Wazirabad. The few miles of the Wazirabad-Sialkot Section in the district (Sohdra Station is just outside this district) are in charge of the same officers, but the Permanent Way Inspector is at Sialkot.

The branch line from Wazirabad to Sukheke, inclusive, is also within the district. It is under the Divisional Superintendent at Multan, and the Divisional (Executive) Engineer is also at Multan. The Sub-Divisional Officer is at Lyallpur, and the Permanent Way Inspector at Hafizabad. (See also of Chapter II).

Irrigation.

The Gujranwala District is very important from the irrigation point of view containing as it does the Upper and Lower Chenab Canals, and the distribution of officers is rather complicated.

CHAPTER III-F.

PUBLIC WORKS.

Irrigation.

Both canals are in charge of the Chief Engineer, Northern Canals, with headquarters at Lahore. Under him there are the Superintending Engineer, Upper Chenab Canal Circle, with headquarters at Lahore, and the Superintending Engineers, Lower Chenab, West Circle and East Circle with headquarters at Lyallpur.

There are the following Executive Engineers in charge of Divisions which lie in Gujranwala District :—

Upper Chenab Canal Circle.

Executive Engineer, Marala Division, (Marala being in Sialkot District.)	Sub-Divisional Officer, Nokhar Branch at Gujranwala.
Executive Engineer, Gujranwala Division at Gujranwala.	Sub-Divisional Officer, Gujranwala.
	Sub-Divisional Officer, Chianwali.
	Sub-Divisional Officer, Harpoki.
	These are likely to be changed shortly as a result of the main Deg Diversion Scheme.
Executive Engineer, Raya Division at Gujranwala.	Sub-Divisional Officer, Mianwali (in Sialkot District).

Lower Chenab West Circle.

Executive Engineer, Khanki Division at Khanki.	Sub-Divisional Officer, Headworks.
	Sub-Divisional Officer, Main Line.
	Sub-Divisional Officer, Special Works.
Executive Engineer, Hafizabad Division at Lyallpur.	Sub-Divisional Officer, Nanuana.
	Sub-Divisional Officer, Drainage at Mochiwala.
	Sub-Divisional Officer, Kila Ram Kaur.
Executive Engineer, Lyallpur Division at Lyallpur.	Sub-Divisional Officer, Kot Khudayar.

Lower Chenab East Circle.

Executive Engineer, Upper Gugera Division at Sheikhupura.	Sub-Divisional Officers Chuharkana and Mohlan.

CHAPTER III-F.

PUBLIC WORKS.

Irrigation.

There is a Deputy Collector in each Division (but one for Marala and Raya Divisions) who supervises the work of the subordinate revenue establishment and his main duties consist in assisting the Executive Engineer in all matters connected with the Vernacular Office. He investigates cases of *Najaiz* and *Abzaia*. He is the "Revenue Assistant" to the Divisional Officer and Adviser to the Sub-Divisional Officers. He has to check the initial record (*Shudkar*) and *pacca partal* (*Khasra*) and see that the patwaris are making out and distributing the demand slips (*parchas*) properly and punctually. He is responsible for seeing that the demand statements and other papers are properly prepared and punctually delivered to the Collector for the collection of the canal revenue. There are Zilladars and other establishment as well.

The Canal Advisory Committee for each Division, consists of the Executive Engineer (President), the Sub-Divisional Officers, the Deputy Collector and some nominated non-officials, the Deputy Director of Agriculture (Gurdaspur) and the Revenue Assistant to the Collector. The Collector, the District Board, the Commissioner of the Division, and the Director of Agriculture, help in nominating the non-official members. Opinion as to the usefulness of these committees varies. It is thought in places that the non-official members chiefly take the opportunity of airing their personal grievances, rather than the grievances of zamindars generally for which purpose these committees were formed. They enable the Executive Engineer, however, to discuss matters of common interest and to invoke the help of the committee in putting down trespass by cattle, cutting of trees, and deliberate waste of water, etc. The term of office is 3 years. The Deputy Collector or the Sub-Divisional Officer is usually Secretary. Meetings are held usually twice a year.

Buildings & Roads Branch.

Gujranwala district lies in the jurisdiction of the Superintending Engineer, Third Circle, with headquarters at Lahore. Under him is the Executive Engineer, I Division, Lahore, and under the latter the Sub-Divisional Officer, Gujranwala Sub-Division, with headquarters at Gujranwala. The jurisdiction of the Sub-Divisional Officer extends to the Sialkot and Gujrat Districts also.

The Public Works Department has charge of the main roads within the district which have been dealt with in Chapter II. CHAPTER III-F. — MISCELLANEOUS.

The Public Works Department is in charge also of the Government buildings in the district, which are not in the charge of any other department, the principal of which are the District Courts and Treasury at Gujranwala, the Tahsil buildings at the three tahsil headquarters, the court of the District and Sessions Judge, the Police Office and lines, the District Jail, the residence of the Deputy Commissioner and the Government Schools.

Public Health Branch.

There is a Superintending Engineer, Public Health Circle, Lahore, who deals with drainage and sanitation and water supply. Under him are the Executive Engineer, Public Health Division, Lahore, and Sub-Divisional Officer, Lahore, I Public Health Sub-Division, Lahore, within whose jurisdiction the district lies.

Electricity.

Gujranwala is in the jurisdiction of the Electrical Engineer to Government at Lahore and under him are the Executive and Assistant Electrical Engineers at Lahore. There is a Private Electric Supply Company at Gujranwala, and another at Hafizabad. Wazirabad will probably have a supply in the near future from the Government Hydro-Electric Works. No part of the Mandi Hydro-Electric Scheme is at present in the district.

SECTION G.—ARMY.

CHAPTER III, G. — ARMY. Administration.

Gujranwala District is included in the 2nd (Sialkot) Cavalry Brigade area, which is in the Lahore District. Movements of political and military importance are communicated to the Brigade Commander.

Camping grounds.

There are encamping grounds at Wazirabad, Gakkhar, Gujranwala and Kamoke. These are looked after by the Deputy Commissioner with funds placed at his disposal by the Army Department* through the Commissioner of the Division.

Recruiting.

The Recruiting Officer, Lahore, is in charge of recruiting, and visits Gujranwala usually once a month. The classes usually recruited are the Jat Sikhs and Punjabi Musalmans.

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*Now Defence Department.

CHAPTER III, G.

ARMY.

Recruiting.

During the Great War the district supplied a very large number of recruits to the army. This has been noticed in Chapter I-B.

Soldiers' Board.

The District Soldiers' Board was formed after the war to deal with questions relating to *ex*-soldiers. There is on the Board, under the constitution framed locally for the district, a representative from each zail in which there are *ex*-soldiers, and a few civil officers. The Deputy Commissioner is President, the Officer Commanding, 10th-12th F. F. Regiment, Sialkot, Senior Vice-President, and there is one junior Vice-President for each tahsil. The Board meets when it is considered necessary, but there is a working committee which meets for ordinary business usually once a quarter. A retired Indian Officer is Secretary to the Soldiers' Board.

Recruits rolls.

The verification of recruits' rolls is also done by the Soldiers' Board.

Scholarships.

Military scholarships are dealt with by the District Inspector of Schools, under the orders of the Deputy Commissioner.

Cantonment.

There is no cantonment in the district now, but there was in pre-mutiny days a cantonment at Wazirabad, later moved to Sialkot. No traces of it remain. There was probably one at Ramnagar also for a time.

Old Cemeteries.

There are old cemeteries at Gujranwala, Wazirabad, Kot Jaffar, Saroke and Ramnagar, which date back to the time of the Sikh War. At Ramnagar are the graves of Brigadier-General C. R. Cureton, C.B., father of the Cureton who raised "Curetons Horse," (who died a General and K. C. B. in 1891), and Colonel William Havelock, brother of the Mutiny hero. The inscription on General Cureton's grave is a protected monument and is in the garden of Ranjit Singh's *baradari*, now a rest-house, which bears a tablet with the following inscription :—

SUMMER RESIDENCE OF MAHARAJA RANJIT SINGH.

A. D. 1830—1837.

In memory of

those who fell in the Cavalry Action near this place

on the

22nd November 1848.

16 killed, 64 wounded and 10 missing.

Officers killed.

Brigadier-General C. R. Cureton, C.B., Commanding the Cavalry Division.

Lieutenant Colonel W. Havelock, K.H. 14th Light Dragoons.

Subedar Major Mir Sher Ali, Sirdar Bahadur, 8th Light Cavalry.

(Aged 78).

Died of wounds.

Captain J. F. Fitzgerald, 14th Light Dragoons, Died 26th November 1848.

The inscriptions on the graves of General Cureton and Colonel Havelock are worth reproducing :—

Sacred to the Memory of

Brigadier General Charles Robert Cureton, C.B., Adjutant-General, 16th Light Dragoons, Queen's Troops, who fell in the engagement with the Sikh Troops near this spot, on the 22nd November, 1848, when in command of the Cavalry of the Army under General Lord Cough.

Aged 60 years.

Sacred to the Memory of

William Havelock, Lieutenant-Colonel H. M. 14th Lt. Dragoons who fell nobly on the field of Ramnagar near this spot at the head of his gallant Regiment on the 22nd November 1848.

Born 1793, entered the Army 1808, joined the Peninsular Army, came to India in 1824 and served till his death.

Regarded throughout India for all that is manly, gallant and becoming in the gentleman and soldier, and, in the words of his brother, " the best and bravest of England's Cavalry need not disdain to make a pilgrimage to this spot."

There are also small cemeteries at Ḳamoke and Gakkhar containing " Military " graves.

CHAPTER III-H.

SECTION H.—POLICE AND JAIL.

POLICE AND JAIL. In Central Range.

The Gujranwala District is for police purposes situated in the Central Range, in charge of a Deputy Inspector-General of Police, who has his headquarters at Lahore.

Strength of Force.

Subject to the general supervision of the District Magistrate, the police force is under the command of a Superintendent of Police, and consists of—

Superintendent of Police	1
Deputy Superintendent of Police ..	1
Inspectors (including Prosecuting Inspector and one on probation)	3
Sub-Inspectors	22
Assistant Sub-Inspectors	14
Head Constables	79
Foot Constables	485

Recruitment.

This is done under the departmental rules. Men of good status, physique and education are forthcoming in large numbers in this district as recruits and no difficulty has been experienced in this respect, though the Jat Sikh youth does not appear to be anxious to enlist.

Training.

Training of the district police is carried on as follows :—

(*a*) Recruits, when first enlisted, are sent to Sialkot where a training centre for the Central Range has been opened, to do their training, on completion of which they join the ranks.

(*b*) Every Foot Constable posted to a Police Station is called into Lines for one month's training in drill and instruction at the headquarters school about once a year. These men, before returning to their police Stations, are examined by a Gazetted Officer or an Inspector of Police. Any constable failing to satisfy the examining officer is detained in lines for a further period of one month. The men of the First Armed Reserve are also required to attend the lines daily. In the school, men are instructed in the following subjects :—

(*i*) Simple law and procedure.

(*ii*) Elementary tracking including preparation of moulds.

CHAPTER III-H.

POLICE AND JAIL. Training.

(*iii*) General discipline and cleanliness.

(*iv*) Observation.

Illiterate Constables are in addition, taught elementary reading, writing and Arithmetic in Urdu, Roman letters and numerals.

Messes.

There are separate messes for Muslims and non-Muslims in the Police Lines at Gujranwala both of which are run under the direct supervision of the Lines Officer, while a selected Police Officer acts as honorary manager for each mess.

Hospital.

The Police hospital is situated in the Police Lines. A senior compounder is permanently attached to the hospital, which is daily visited by a Sub-Assistant Surgeon, who examines and prescribes for the patients. The Civil Surgeon also frequently visits the hospital.

There is accommodation for 8 indoor patients, in addition to a Pneumonia Ward.

Divisions (Thanas by tahsils): Police Posts.

The work of the police stations is supervised by the Deputy Superintendent and District Inspector, under the supervision of the Superintendent of Police, himself.

There are the following police stations :—

Name of Tahsil.	*Name of Thana.*	*Name of Post.*
1. Gujranwala ..	1. Gujranwala City.	
	2. Gujranwala Sadar.	
	3. Wandho.	
	4. Kamoke ..	(1) Eminabad.
	5. Nowshera Virkan.	
	6. Qila Didar Singh.	
2. Wazirabad ..	1. Wazirabad City.	
	2. Wazirabad Sadar.	
	3. Akalgarh ..	(1) Ramnagar.
	4. Ahmadnagar.	
3. Hafizabad ..	1. Hafizabad.	
	2. Sukheke.	
	3. Pindi Bhattian.	
	4. Jalalpur Bhattian.	
	5. Wanike.	

Rural Police (Chaukidars).

Besides the regular police enrolled under the Police Act, there are village chaukidars, who may be classified as Rural Police. The number in each village varies, according to the number of houses generally. These

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POLICE AND JAIL.

Rural Police (Chaukidars).

chaukidars are under the control of the Deputy Commissioner, by whom they are appointed. They are paid from a chaukidara cess levied on village proprietors and collected together with the land revenue. This agency is employed for watch and ward duty in the villages for reporting offences and vital statistics, and for disseminating information. The pay of the village chaukidar is usually Rs. 6 and that of a Daffadar is usually Rs. 8 a month. Besides the village chaukidars, there are 4 Daffadars and 30 chaukidars in a Municipality and Small Towns at Eminabad, Pindi Bhattian, Sohdra, Qila Didar Singh and Akalgarh. The Daffadars and chaukidars are appointed and paid by the various local bodies and their pay in the case of chaukidars, varies from Rs. 7 to Rs. 12 per mensem, and in the case of daffadars from Rs. 10 to Rs. 14 per mensem. Their chief duty is watch and ward in the towns in which they are employed. In addition to these arrangements, villagers undertake voluntary *Thikri Pahra* under the Punjab Village Watchmen Act, 1918, or the Deputy Commissioner may in certain circumstances impose this duty on villages.

Railway Police.

Besides the 15 Police Stations in the district, there is a railway police station at Wazirabad, the jurisdiction of which extends to Railway limits in the Sheikhupura and Sialkot districts and the Jammu State. As regards departmental administration, the Railway Police is under the control of the Assistant Inspector-General, Government Railway Police, Punjab, Lahore, but the figures for crime and criminals are included in the returns of the district for such offences as occur in the district. Theft is the most common form of crime that occurs in running trains and is also committed by pick-pockets. The Station House Officer, Government Railway Police, works in co-operation with the District Police and railway police cases are also handled by the District Prosecuting Agency.

Reserves.

An armed reserve of 2 Head Constables and 25 Foot Constables is maintained in Lines for use in emergencies. The personnel is changed approximately every 6 months. All men in the reserve are trained in the handling and use of ·303 H. V. Rifles, and in bayonet and lathi fighting. When the 1st Armed Reserve is deputed for duty

within or outside the district, a 2nd Reserve is immediately formed, if this is considered necessary. CHAPTER III-H. POLICE AND JAIL Reserves.

Movements of the Reserve within the district,* the Range, or the Province are controlled respectively by the Superintendent of Police, the Deputy Inspector-General of Police, Central Range, and the Inspector-General of Police, Punjab, and the District Magistrate is kept informed of them.

Punitive or other special police.

None at present.

Detection of crime.

The strength of the District Police has been given above. The distribution is as follows :—

	Sub-Inspectors.	Assistant Sub-Inspectors.	Head Constables.	Foot Constables.
City and Town Police ..	2	3	13	130
Police Stations and Posts ..	13	9	24	172
Police Office, Prosecution Branch and escort of undertrials.	3	1	16	36
Standing Guards	..	..	7	27
Lines Establishment ..	1	1	4	12
Escort of treasure and prisoners	..	..	2	12
Armed Reserve	..	..	2	25
Ordinary Reserve	3	..	11	71
Total ..	22	14	79	485

Finger Print.

The district works in co-operation with the Finger Print Bureau at Phillaur.

Modus operandi—C. I. A.

The principal duty of the staff of a police station is the prevention and detection of crime. There is also a Central Intelligence Agency in the district, the functions of which are generally to assist the Superintendent of Police and his supervising staff and to co-ordinate the work of investigating agencies throughout the district, as well as to collect, collate, and disseminate various items of intelligence in regard to crime for the benefit of investigating officers.

CHAPTER III-H.
POLICE AND JAILS.
Modus operandi—
C. I. A.

Among the detailed duties of the Central Intelligence Agency are—

(*a*) The preparation of crime maps relating to offences against property as classified under the different heads of "modus operandi" employed by criminals.

(*b*) The collection, examination, and classification of information received from investigating officers, and any necessary action indicated in connection therewith.

(*c*) The comparing of data collected under (*a*) and (*b*) and the communication of any facts deduced therefrom to the investigating officers concerned.

(*d*) The publication of a Weekly *Criminal Intelligence Gazette*.

(*e*) When it appears from an examination of the available data and information that a series of cases, whether in the jurisdiction of one or of several Police Stations, is the work of the same criminal or of a gang, to co-ordinate, or under the orders of the Superintendent of Police, direct the investigation of such cases.

(*f*) To check the criminal activities of cattle-lifters and to trace the connections and relations of "rassagirs" with one another for which purpose a map is prepared, showing the lines of communication of the "rassagirs" as they make over the stolen cattle from one person to another with the object of getting rid of them quickly in order to avoid capture and recovery.

Nakabandi.

This has recently been introduced.

Crime of district generally.

Burglary, hurt, cattle theft, and offences against women are the types of crime most prevalent in the district. Virks, Cheemas, Waraich-Jats, Arains, and Kashmiris are responsible for most of the crime in the district. Distillation of illicit liquor is widespread among Jat Sikhs. See Table 48 in Part B.

CHAPTER III-H POLICE AND JAIL Criminal Tribes

The Criminal Tribes Act is a preventive measure and has been responsible for a considerable decrease in crime amongst hereditary criminals. Classes notified as criminal tribes are restricted to a limited area and their movements are watched by the local police, with the help of lambardars; their opportunities for committing offences are thereby lessened. Exemption is awarded as a privilege to those individuals who have given no cause for complaint for 10 years. Incorrigibles are sent to certain official reformatories, where they are taught some craft or profession by means of which they can lead honest lives. In this district there are both "Settled" and "Wandering" tribes. The former consists of Sansis, Pakhiwaras, Harals, Bhura Brahmans, Bhattis and Harnis. Their movements are restricted and they are supervised.

The Sansis, Bhattis and Pakhiwaras work as tenants and also keep herds of goats and sheep. The Sansis are found all over the district, while Bhattis and Pakhiwaras are localised in the jurisdiction of Police Stations Pindi Bhattian and Wandho, respectively. The Harals, Bhura Brahmans and Harnis are negligible in regard to numbers and work as menials.

Wandering tribes consist of Baurias, Bhedkuts, Gandhilas, Bangalis (Spada-Jogis), Barars and Aherias. Their movements are not restricted to any particular area, but to the district as a whole. Before moving permanently from one village to another, they are required to inform the local police officer of their jurisdiction. The Buarias are the largest in regard to population in this district; they have chiefly settled in Hafizabad and work as labourers on canals and kilns. The Gandhilas are very few in number and are mainly employed as village chaukidars and live in Sukheke and Pindi Bhattian.

Sansis and Bhedkuts are responsible for more crime than any of the members of criminal tribes and at one time committed many burglaries.

The Deputy Commissioner for Criminal Tribes has his headquarters at Lahore.

Jail and staff.

There is a District Jail of the second class at Gujranwala. The staff is as follows :—

(1) Superintendent, District Jail.

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POLICE AND JAILS.
Jail and staff.

(2) Deputy Superintendent.

(3) Two Assistant Superintendents.

(4) One (Temporary) Clerk.

(5) Three Head Warders.

(6) Thirty-nine Warders.

(7) One Matron.

(8) One Sub-Assistant Surgeon.

(9) One (Temporary) Dispenser.

This is under the Inspector-General of Prisons, Punjab at Lahore.

Accommodation.

There is accommodation for 357 male and 12 female prisoners in the jail. It is, however, generally overcrowded and for the major portion of the year, tents have to be used for prisoners in excess of the number specified. This does not apply to females.

Visitors.

(*a*) *Officials.*—As laid down in paragraph 47 (2) of the Punjab Jail Manual, *viz.*, the Commissioner of the Division, the District Magistrate, the District and Sessions Judge, the Superintendent of Police, the Deputy Inspector-General of Police of the Range, and Reclamation Officer are official visitors.

(*b*) *Members of the Jail Standing Committee of the Punjab Legislative Council.*

These are—

The Finance and Home Members, *ex-officio.*

Two nominated members, and

Four men and one lady members of the Legislative Council.

(*c*) *Local non-official visitors.*—There are five non-official visitors, and one lady visitor for the female section of the jail.

Long Term Prisoners.

Life and long term prisoners of the casual class are transferred to the Lahore Central Jail and those of the Habitual class to the Montgomery Central Jail.

Medical charge.

The Civil Surgeon of the district is in medical charge of the jail.

Judicial Lock-up.

There is a Judicial Lock-up for undertrial prisoners in the jail. The accommodation is for 152 undertrial prisoners.

CHAPTER III-H.

POLICE AND JAILS.

Reformatories and Borstal.

There is no Reformatory School or Borstal Institution at Gujranwala, but juvenile undertrial and convicted prisoners are kept absolutely apart from adult prisoners, and are transferred immediately after conviction to the Borstal Institution, Lahore, or the Reformatory School, Delhi, as the case may be.

Special Industries of Jail.

These are paper-making, oil pressing, munj ban, munj mats, book-binding, caning chairs, chik-making, manufacturing chalk pencils and a spraying solution (like *flit*) for killing mosquitoes.

Jail Garden.

In addition to the vegetable garden there is a large fruit garden of Malta-oranges and limes. The fruit is meant for prisoners and for sale. A nursery of fruit trees is now being started for supply to other jails in the Province. Vegetables are grown for the use of the prisoners, and the surplus, if any, is sold.

SECTION I.—EDUCATION AND LITERACY.

See Tables 50, 51 and 52 in Part B.

The boys and girls separately educated since 1931 are as follows :—

Boys	6,648
Girls	522

The 1931 Census Report (see also Table 50 in Volume B) shows the standard of literacy in the district.

Difficulties.

The recent general financial depression has gone a long way to stand in the way of the education of the poor classes. There is also the continued apathy of most of the villagers who will not realise the benefit of education for its own sake. Of course unemployment has greatly helped this attitude.

In the case of girls, the case is worse, as the small number of schools started by the Government, local bodies and private bodies, is insufficient to meet the existing demand for girls education. Moreover the scarcity of trained mistresses persists. The education of girls is now receiving much more attention than ormerly.

Education of Muhammadans.

The Muhammadans, who predominate in the district, are backward in education in the secondary department. This is due in part to the poverty of the

CHAPTER III-I.

EDUCATION AND LITERACY.

Education of Muhammadans.

community, and because they form the majority of the village people. Several measures have been adopted for the education of this community, *e.g.*, schools have been started in special Muslim areas. There are now two high schools in the district at Gujranwala and Eminabad, managed by Muslims. The middle schools at Kali, Wahndo, Zakhira Beranwala, Jalalpur Bhattian, Sukheke village and a large number of Primary and Lower Middle Schools specially serve the community.

Compulsion.

The Compulsory Education Act was introduced in this district in the year 1925 in one area and has been extended to 143 areas. The Co-operative Department maintains a society for this purpose at Madrassa Chatha, and the Wazirabad Municipal Committee has introduced compulsory education in its area. Boys from such areas are enrolled more by persuasion than by the provisions of the Act and 70·2 per cent. of the boys of school-going age attend in these areas. The regulations sanctioned by the Government have not proved very effective as no proper organisation has been made for enforcing them, *e.g.*, the District Board has not sanctioned proper attendance officers and cases seldom go to court.

Education of adults.

Adult schools were opened in the district in the year 1926 and some useful results were obtained, but they were closed on account of financial stringency.

Co-education.

In order to encourage education for girls, effort has been made to extend co-education, but there has not been much success for various reasons. About 343 very small girls are reading in boys schools.

System of education.

The present system of education has become somewhat unpopular as every educated young man is unable to obtain a Government post! The whole scheme needs changing and this has been recognised by Government.

Boy Scouts and Girl Guides.

The First Gujranwala Troop of Boy Scouts was started in the Gujranwala Government High School in 1922. All the high and middle schools now have troops and there are 49 trained Scout-masters, 50 Scout troops, 681 Boy Scouts, 46 Cubs and 10 Rovers. The Girl Guide movement is backward and only the Girls Government High School has 28 Girl Guides.

Play for all.

Arrangements have been made to provide for "play for all" and schools are now paying attention to physical

CHAPTER III-I. EDUCATION AND LITERACY. Gardening.

instruction and games, and the general health of pupils is improving.

Vegetables are grown in school compounds where land is available. Flowers and fruit are also grown in school premises and serve as an example to the villager. Agricultural education is being imparted in 3 schools to which agricultural farms are attached.

Schools.

There were in 1934-35, 354 schools of all kinds in the district with 33,331 pupils, as follows :—

For Boys.

1.	Government	3
2.	District Board	235
3.	Municipal	12
4.	Private Aided	20
5.	Private Unaided	6
	Total ..	276

For Girls.

1.	Government	1
2.	District Board	40
3.	Municipal and Small Town ..	22
4.	Private Aided	13
5.	Private Unaided	2
	Total ..	78

Supply of Teachers.

(*a*) All boys schools now have trained teachers. There are 1,263 teachers working in schools. The girls schools are still short in the matter of trained teachers.

(*b*) Salaries paid—

B.A., B.Ts. or S. A.-Vs.	150—10—200
	100—5—150
	80—4—100
J. A.-Vs.	70—3—85—100
	60—3—75
S. Vs.	70—3—85
	55—3—70
	40—2—60
	45—2—55
	35—2—45
J. Vs.	35—2—45
	25—2—35
	20
Untrained	17

CHAPTER III-I.

EDUCATION AND LITERACY.

Girls' Education.

There were 78 schools with 6,741 girls under instruction in 1934-35. The district stands in need of many more schools.

Muhammadan girls are the more backward. The Christian girls of course are not, as they began to attend schools long ago.

Inspection.

The inspection of boys' schools is done by the District Inspector of Schools with four assistants under the control of the Divisional Inspector of Schools, Lahore. He also administers the schools for the District Board of which he is a member. An Assistant District Inspector for Physical Training supervises physical instruction of the district. An Assistant Inspectress of Schools looks after the girls schools, under the control of the Inspectress of Schools, Lahore.

Control.

The Government has 3 High Schools at Gujranwala, Akalgarh and Pindi Bhattian, and 1 Normal School for teachers at Gakkhar, and one High School for Girls at Gujranwala. They are being maintained at a yearly cost of Rs. 99,911. The District Board has one high school at Qila Didar Singh, 15 Middle, 90 Lower Middle and 129 boys Primary and 40 girls' Primary schools. The cost for maintenance of these schools came to Rs. 3,06,200 in 1934-35.

Similarly the Municipal Committees maintain 2 High Schools for boys at Wazirabad and Hafizabad, 2 Girls Middle and 10 Boys Primary and 20 girls Primary schools with an annual cost of Rs. 77,811. Private bodies control their own schools, 41 in number, *viz.*, 9 High for boys (two at Eminabad, two at Wazirabad, one at Hafizabad and 4 at Gujranwala), 4 Middle for girls, 17 boys Primary and 11 girls Primary schools and their annual expenditure for 1934-35 comes to Rs. 2,02,908. All these bodies duly carry out the suggestions of the Education Department and are inspected by the Divisional Inspector and Inspectress of Schools as the case may be.

The following is a list of High Schools in the district :—

1. Government High School for boys, at Gujranwala.
2. Government High School for girls, at Gujranwala.
3. Government High School, Akalgarh for boys.

CHAPTER III-I.

EDUCATION AND LITERACY.

Control.

4. Government High School, Pindi Bhattian for boys.
5. District Board High School, Qila Didar Singh.
6. Municipal High School, Wazirabad.
7. Municipal High School, Hafizabad.
8. Gujranwala .. Mahbub Alam Islamia High School—aided—maintained by the Anjuman-i-Islamia, Gujranwala.
9. Gujranwala .. Khalsa High School—aided—maintained by the Khalsa Educational Council, Gujranwala.
10. Gujranwala .. King George Hindu High School—aided—maintained by the managing committee of the King George Hindu High School, Gujranwala.
11. Gujranwala .. Gurukul High School—unaided—maintained by the managing committee of the Gurukula.
12. Eminabad .. Amar Nath High School—aided—maintained by the estate of Diwan Badri Nath.
13. Eminabad .. Islamia High School—special aided—maintained by the managing committee at Eminabad.
14. Wazirabad .. Scotch Mission High School—aided—maintained by the Church of Scotland Mission.
15. Wazirabad .. Hindu High School—unaided—maintained by a local committee.
16. Hafizabad .. Gobind Sahai Anglo-Sanskrit High School—aided—maintained by the managing committee and affiliated to the D. A.-V. College, Lahore.

Fees.

The total tuition fees realised during the year 1934-35 was Rs. 1,71,852.

Scholarships.

There are 6 High School and 27 Middle Schoo[l] scholarships allotted to this district.

Colleges.

The Sikh community has an Intermediate College at Gujranwala which serves the other communities also.

Buildings.

With the exception of that at Pindi Bhattian, the High Schools are located in good buildings. Ten Upper Middle Schools stand in need of better buildings; 41 Lower Middle Schools are housed in suitable buildings

CHAPTER III-I.

EDUCATION AND LITERACY.

Buildings.

and 23 in unsuitable buildings, while 26 are in private rented buildings. Similarly 58 boys Primary and 38 girls Primary schools are without buildings and are held in rented houses.

Boarding Houses.

Fifteen Boarding Houses are attached to High schools, 1 to the Normal School and 11 to Middle Schools with 721 boarders in all.

The following table shows the expenditure met from various sources :—

Provincial.	District Board.	Municipal Board.	Fees.	Other sources.	Total.
6,800	344	538	3,565	1,962	13,209

Industrial Education.

(*a*) There is a Government Industrial School at Gujranwala, opened in 1926, where secular instruction used to be given up to the middle standard and several useful industries, *e.g.*, wood and metal work, were taught. The secular side has now been given up and only industrial training is given. See also Chapter II.

(*b*) A Government Manual Training Centre exists in the Gujranwala Government High School where boys of all the local High schools go by turn to learn wood-work.

(*c*) The American U. P. Mission maintains an Industrial School at Gujranwala which teaches wood and metal work and other useful crafts and has an up-to-date Motor Garage.

Propaganda.

For some years a District Rural Community Council has been functioning, with the object of encouraging education in particular, and to co-ordinate the activities of beneficient departments in the district for village uplift in general. This propaganda has been done largely through schools, by dramatic performances and singing parties dealing with various subjects such as health, sanitation, etc. Thie District Rural Community Council is now called the "Dehat Sudhar Committee," and it gets a small grant from the Provincial revenues. The Deputy Commissioner is the Chairman, and officers of all the departments are represented, as are the District

CHAPTER III-J.

MEDICAL AND PUBLIC HEALTH.

Propaganda.

Board, Red Cross Society, etc. Some leading non-officials are also members, and the District Inspector of Schools is *ex-officio* Secretary. There is a newspaper published by the committee "Dehat Sudhar." There are Tahsil Sub-Committees also under the Tahsildars. There is also an Officers Board to co-ordinate the activities of all officers serving in the district.

SECTION J.—MEDICAL AND PUBLIC HEALTH.

Medical Staff.

The Civil Surgeon is the head of the Medical Department in the district under the control of the Inspector-General of Civil Hospitals, Punjab and the staff subordinate to him consists of 3 Assistant Surgeons, 24 Sub-Assistant Surgeons, 3 Women Sub-Assistant Surgeons, 40 Dispensers, 2 Women Dressers, 3 Nurse Dais and the necessary menial staff.

Hospitals, etc.

The following statement shows the hospitals and dispensaries in the district, by whom they are maintained, the bed accommodation and medical officers in charge :—

Name of institution.	By whom maintained.	Number of beds.	Medical Officer in charge.
Civil Hospital, Gujranwala.	Municipal Committee, Gujranwala.	28	Assistant Surgeon.
Women's Hospital, Gujranwala.	Ditto ..	16	Lady Sub-Assistant Surgeon.
City Branch Hospital, Gujranwala.	Ditto ..	..	Sub-Assistant Surgeon.
Civil Hospital, Wazirabad.	Municipal Committee, Wazirabad.	28	Assistant Surgeon.
Civil Hospital, Hafizabad.	Provincial ..	14	Assistant Surgeon.
Ramnagar ..	District Board, Gujranwala.	6	Sub-Assistant Surgeon.
Pindi Bhattian ..	Ditto ..	6	Ditto.
Vanike Tarar ..	Ditto ..	2	Ditto.
Naushehra Virkan ..	Ditto ..	6	Ditto.
Eminabad ..	Ditto ..	4	Ditto.
Kila Didar Singh ..	Ditto ..	6	Ditto.

CHAPTER III-J.

MEDICAL AND PUBLIC HEALTH.

Hospitals, etc.

Name of institution.	By whom maintained.	Number of beds.	Medical Officer in charge.
Gakhar (Rural) ..	District Board, Gujranwala.	4	Medical Officer.
Ahmadnagar (Rural)	Ditto ..	4	Ditto.
Kot Nanak (Rural)	Ditto ..	4	Ditto.
Kaulo Tarar (Rural)	Ditto ..	4	Ditto.
Jalalpur Bhattian (Rural).	Ditto ..	4	Ditto.
Sukheke (Rural) ..	Ditto ..	4	Ditto.
Dohatta Azmat (Rural)	Ditto ..	4	Ditto.
Harpoke (Rural) ..	Ditto ..	4	Ditto.
Wahndo (Rural) ..	Ditto ..	4	Ditto.
Talwandi Muse Khan (Rural).	Ditto ..	4	Ditto.
Police Hospital, Gujranwala.	Provincial ..	10	Sub-Assistant Surgeon.
Jail Hospital, Gujranwala.	Do. ..	6	Ditto.
Chianwali (Canal) ..	Do. ..	..	Ditto.
Khanki (Canal) ..	Do. ..	1	Ditto.
Nanuana (Canal) ..	Do. ..	..	Ditto.
Kila Ram Kaur (Canal.)	Do. ..	..	Ditto.
Kalaske (Canal) ..	Do. ..	..	Ditto.
Eye Hospital, Gujranwala.	Private ..	67	Dr. E. Charles, Sub-Assistant Surgeon.
Akalgarh Dispensary	Town Committee ..	..	Medical Officer.

Principal Hospitals.

Civil Hospital, Gujranwala.—This hospital is maintained by the Municipal Committee, Gujranwala. Although about half the patients belong to the District Board area, that body pays no contribution. The matter is under consideration. It is in charge of an Assistant Surgeon and his staff consists of one Sub-Assistant

Surgeon in sub-charge, 4 dispensers, 1 nurse dai and the necessary menial staff. The new buildings, which are excellent, are situated in the Civil Lines. The hospital provides accommodation for 28 beds. There is a clinical laboratory in the sub-charge of a sub-assistant surgeon who is trained in laboratory work. Eight hundred and eighty-eight cases were examined in 1934.

CHAPTER III-J. MEDICAL AND PUBLIC HEALTH. Principal Hospitals.

Anti-rabic treatment is also given, and cases bitten by rabid dogs are treated, though the patients of Class IV (serious cases) are sent to Lahore and Kasauli.

Women's Hospital, Gujranwala.—The hospital is staffed entirely by women and there is a women Sub-Assistant Surgeon in charge. The accommodation is for 16 beds. The building is in a dilapidated condition, and the site being unsuitable for a hospital, it is proposed to build a new hospital in the vicinity of the general hospital in the civil lines referred to above.

Tahsil Headquarters Hospital at Hafizabad.—This Hospital was provincialised in 1932. The buildings are in very good condition. It is in the charge of an assistant surgeon. There is a woman Sub-Assistant Surgeon attached to the women's section of the hospital, who is assisted by a nurse dai. The District Board pays a contribution to Government, but the Municipal Committee does not.

Wazirabad Hospital.—This hospital is maintained by the local Municipal Committee and is in the charge of an Assistant Surgeon. The District Board pays no contribution as it should. The other staff attached to this hospital includes one woman Sub-Assistant Surgeon, 4 dispensers, one nurse dai and menial servants. The buildings of the hospital are old.

Medical relief for women.

The women's hospital at Gujranwala has been noticed above. In addition to the Sub-Assistant Surgeon there are a dispenser, dresser and menial servants who are women. During the year 1934, there were 25,334 patients treated and 95 labour cases. There is also a nurse dai attached to the Civil Hospital at Gujranwala.

At Hafizabad, a woman Sub Assistant Surgeon is in charge of the women's section of the hospital, and she is assisted by a nurse dai.

CHAPTER III-J.

MEDICAL AND PUBLIC HEALTH.

Medical relief for women.

A woman Sub-Assistant Surgeon and a nurse dai are also attached to the women's section of the Civil Hospital at Wazirabad for the treatment of women.

At some of the District Board dispensaries in the district some provision is made in both departments for the treatment of women separate from men, but there is need for more women doctors.

Inspection by Civil Surgeon.

All the hospitals and dispensaries in the district are inspected twice during the year by the Civil Surgeon, except Akalgarh which is not yet recognised. For this the Town Committee is itself to blame.

Mortuaries.

There are two mortuaries, one at Gujranwala and the other at Hafizabad. There used to be one at Wazirabad, but that was long ago and bodies are now sent to Gurjanwala for *post mortem* examination. The construction of a mortuary at Wazirabad is considered necessary.

District Jail.

Previously the Civil Surgeon of the district used to be Superintendent of the District Jail, but now he is only Medical Officer of the Jail and a Sub-Assistant Surgeon is in charge of the Jail Hospital and he also assists the medical officer.

Patients and cost.

All patients attending the hospitals and dispensaries for medical aid are given free medicines and treatment and the indoor patients, who are very poor, are also given free diet. The cost of medicines and other articles is met from the funds of the local body maintaining the hospital or dispensary or from provincial funds in the case of the Government hospitals.

Diseases prevalent—short account and extent.

Malaria.—During the year 1934, there were 107,940 malaria patients treated at the various hospitals and dispensaries in the district and 21,335 deaths under the head "Fever" were registered during the year. The unhealthiest month in respect of mortality was January when 2,966 deaths were registered. The next in order were December with 2,922, November with 2,030, February with 1,983 and October with 1,890. The lowest mortality from this disease was in July. As the Chenab river runs along the northern boundary of the district, the Deg Nallah brings down heavy floods during the summer months and runs through the southern portion of the district, and there are the Upper and Lower

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MEDICAL AND PUBLIC HEALTH.

Diseases prevalent —short account and extent.

Chenab Canals, with much waterlogging, there is bound to be a certain amount of malaria every year.

Cholera.—Cholera appeared in mild form and accounted in all for 31 deaths, 12 in Naushera Virkan thana area, 5 Kamoki and 11 Gujranwala. The first case occurred in June, 1934, and the last in September, 1934. Two cases with one death were also reported in Wazirabad.

Smallpox.—Deaths from smallpox during the year 1934 were 5.

Plague.—There were 13 deaths from plague. All these were recorded in the town of Wazirabad, 10 in April, 2 in May and 1 in June.

Other diseases.—The other common ailments for which relief was sought in the hospitals and dispensaries were—

> Diseases of the eye, diseases of the ear, diseases of the respiratory system, diseases of the stomach and injuries general and local. There were also 4,876 cases of diarrhœa, 11,333 of dysentry, 962 of influenza, 1,744 of pneumonia, 401 of T. B. of lungs treated at the various hospitals and dispensaries in the district. See also Chapter I-C.

Indigenous method.

Indigenous methods of treatment although not so popular in these days as it has been for some time past, are still sought by the people in large numbers and private practitioners in Unani, Ayurvedic or Homeopathic medicines still flourish. Among these private practitioners there are many who have qualified at some recognised school or college, but the number of quacks, who have received no education on any scientific principles, is still very large. These people know nothing except the names of some important daily use drugs and deceive the public by calling themselves Hakims or Vaids.

Private Hospitals.

Eye Hospitals.—There is a private opthalmic hospital at Gujranwala, which receives a grant from the District Board, under the charge of Dr. E. Charles and does useful work. There is also a dispensary at Akalgarh maintained by the Town Committee.

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Insanity.

Insane persons are sent to the Punjab Mental Hospital, Lahore. The Police have power to produce such persons found wandering at large before the District Magistrate, who arranges with the Medical Officer of the district for their examination and if certified to be insane and fit cases, the District Magistrate makes a reception order for the admission of the patient into the Punjab Mental Hospital. Local bodies are required to pay the expenses of patients from their areas if no private means are forthcoming. They are now required to pay an annual contribution at the rate of one rupee per hundred of population of the areas subject to their control. The number of such persons is not large and only half a dozen persons were certified during the year 1934.

District Medical Officer of Health—Staff and how paid.

Prior to the year 1923, the Civil Surgeon was in charge of both the curative and preventive sides of medical science in the district. In May 1923, Government separated the preventive from the curative side and placed it in the charge of a separate officer, then called Assistant Epidemiologist, and now designated as District Medical Officer of Health (with diploma of Public Health) who is under the administrative control of the Director of Public Health, Punjab, and the Assistant Director of Public Health, Central Range, Lahore. He is a member of the District Board and is in charge of all the operations of that body in the sphere of health. He is also Medical Officer of the Gujranwala Municipality for which he is paid Rs. 50 per mensem, and inspects and advises other local bodies.

His staff is as follows :—

(a) *Provincial*—

1 Sanitary Inspector.
1 Peon.

(b) *District Board*—

1 Sanitary Inspector.
2 Clerks.
1 Superintendent of Vaccination.
13 Vaccinators.
1 Dispenser.
1 Peon.
4 Sanitary coolies.

The staff sanctioned by the District Board is considered to be inadequate.

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Sanitation of villages, etc.

Most of the villages in the Gujranwala District were founded centuries ago and under the sense of insecurity from neighbours, dacoits and foreign invaders and with utter disregard to sanitary principles. The village streets are narrow and tortuous and houses are low and back to back without any opening (except the front and only door) in the walls for the circulation of air.

The boom in the price of agricultural products during the Great War prompted the owners in the villages to partition the "Shamilat Deh" land and further according to the "Riwaj-i-am" non-agriculturists and tenants have to deliver the manure to the agriculturists or the owner. These reasons, especially the last two, have prompted the greater portion of the rural population to dump manure inside their houses, and in the streets, etc.

The dumping of manure in and near the aba is has become a danger to the health especially as the zamindar is taking more and more to an indoor life and the urbanization or at least centralisation of abadis is going ahead at a great pace. The rise in the sub-soil water in general and waterlogging in certain tracts and the installation of handpumps in houses has intensified this nuisance because of the early decay of manure and stagnation of waste water in and around the abadis.

Measures of improvement.

Spasmodic efforts for the amelioration of the insanitary conditions in the villages have been made from time to time but since the inauguration of the Public Health Department its officers have been devoting a good deal of time and attention to the problem. In the beginning action was restricted to propaganda through posters, handbills, lectures and exhibits. Propaganda combined with the advance of education during the last decade has prepared the ground and efforts have taken a practical form consisting of—

(1) Provision of drains laid in burnt bricks.
(2) Pavement of streets.
(3) Opening of ventilators in the old and new houses.
(4) Protection of village water-supply (village wells).
(5) Pitting of manure outside the village.
(6) Installation of hand-pumps in houses.

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MEDICAL AND PUBLIC HEALTH.

Drains.

Owing to the installation of hand-pumps in the villages kacha drains were proving to be a great nuisance as they could not drain off the waste water. Efforts are therefore being made to get them paved with burnt bricks, and a good deal of success has been achieved in this direction.

The construction of drains entails a great deal of labour and cost, both of which are borne by the villagers themselves. The construction of the first drain in a village requires a good deal of perseverence and propaganda but after its completion it serves as propaganda itself to the villagers who see its usefulness.

The work done during the last 3 years is tabulated below :—

Year.	Length of drains constructed in running feet	Number of villages.
1932	115,500	123
1933	67,217	41
1934	25,334	33

Pavement of Streets.

Pavement of streets is more difficult than the construction of drains and thus the area of streets paved was smaller, and the department was successful in getting 45,498 square feet of street paved with bricks in 47 villages as detailed below during the last three years :—

Year.	Number of villages.	Area of streets paved.
1932	11	18,150
1933	15	12,148
1934	21	15,200
Total ..	47	45,498

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MEDICAL AND PUBLIC HEALTH.

Rubbish heaps.

These are being removed from the village and the villagers are being made to realise on one hand the unhealthiness of stocking rubbish in and near human habitations and on the other the value of dumping it in pits wherein it does not permit fly breeding, blowing about in high winds, and wastage through rain but results in a better yield of crops.

The number of rubbish heaps removed thus are given below :—

Year.	Number of villages.	Number of rubbish heaps removed.
1932	123	3,955
1933	341	4,685
1934	436	963
Total ..	1,000	9,603

Rubbish pits.

The number of pits dug out during the last 3 years is given below—

Year.	Number of villages.	Number of pits dug out.
1932	112	749
1933	149	877
1934	143	583
Total ..	404	2,209

Hand pumps.

Sub-soil water being close to the ground level a large number of hand pumps have already been installed in houses by the villagers. Still there are many shallow wells in villages used for drinking purposes. The villagers are being persuaded to close these wells and install hand-pumps which provide clean and a safe source of

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MEDICAL AND PUBLIC HEALTH.

Hand pumps.

water supply. Nine hundred and twenty-six hand-pumps as detailed below have been installed in the district through the efforts of the department :—

Year.	Number of hand-pumps installed.
1932	475
1933	258
1934	193
Total	926

Ventilators.

Ventilation of living rooms is also being impressed upon the rural public and as a result 4,100 ventilators as detailed below have been provided in houses during the last 3 years.

Year.	Number of ventilators fixed.
1932	2,605
1933	824
1934	671
Total	4,100

Rural reconstruction.

Rural reconstruction work was often interrupted by the outbreak of epidemics of Smallpox (1932-33), Cholera (1933), Plague (1934) and Malaria (1933) when the public health staff was withdrawn from this duty and detailed for the combating of the epidemic. Rural reconstruction work is making headway slowly and surely and is sure to lead to better health, lower incidence of common ailments, lower mortality figures and better crops in the future.

Dehat Sudhar Committee.

There is a Dehat Sudhar Committee of which the Deputy Commissioner is President.

Red Cross and Health Centres.

Two health centres in the district are maintained by the District Red Cross Scoiety: one at Gujranwala and the other at Wazirabad. Both the Centres are in charge of qualified Lady Health Visitors. Besides these,

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Red Cross and Health Centres.

there are two sub-centres at Khokharke and Nizamabad. The former is attached to Gujranwala Health Centre and the latter to Wazirabad Centre. The District Medical Officer of Health is in general charge under the Deputy Commissioner, who is President of the District Red Cross Society. These centres train indigenous dais in the technique of helping mothers before, after and at the time of parturition. Unfortunately many of the public, by patronising untrained dais, are not helping the society in this work. During the last 5 years only 17 dais have been trained and given certificates. Compulsory registration may now speed up their training.

A brief summary of the work done by the two Lady Health Visitors during the past years is given below :—

	GUJRANWALA.			WAZIRABAD.		
	1932.	1933.	1934.	1932.	1933.	1934.
At the centre.						
Antinatal 1st visits ..	47	63	53	..	14	36
Do. re-visits	117	135	132	..	..	24
Confinements attended ..	43	148	5	..	22	2
Infants 1st visits	..	85	56	..	19	92
Do. re-visits	714	1,451	1,058	..	27	703
Toddlers 1st visits	30	49	43	..	..	16
Do. re-visits	445	798	1,072	..	..	85
Home Visits.						
Antenatal 1st visits	255	314	334	..	51	181
Do. re-visits	184	283	307	..	88	208
Confinements attended ..	..	884	244	..	243	77
Infants 1st visits	350	570	509	..	192	285
Do. re-visits	1,213	2,208	2,582	..	478	1,049
Toddlers 1st visits	218	362	452	..	40	11
Do. re-visits	622	1,245	2,009	..	76	42
Number of dais trained ..	25	26	33	..	9	19

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Honorary Health Lecturer.

An Honorary Health Lecturer has been attached to the district by the Punjab Provincial Branch of the Red Cross Society, Lahore, from August, 1933. He delivered 622 lecturers on various diseases with the aid of a magic lantern during the last 2 years.

CHAPTER IV.—Places of interest.

CHAPTER IV.

PLACES OF INTEREST.

Gujranwala.

Gujranwala, the headquarters of the district, is situated on the main line of Railway connecting Lahore and Peshawar. There are two railway stations, Gujranwala Town and Gujranwala, the former used at present for passengers and the latter for goods: the latter has been built recently and will no doubt serve as a junction station should a branch line be built from Gujranwala to say Sheikhupura, Sialkot or Hafizabad. Gujranwala also lies on the Grand Trunk Road, and is 42 miles from Lahore. It is roughly in the centre of the road and railway in this district as the district extends to roughly 20 miles on either side to Sadhoke and Wazirabad. It is situated on a level plain which makes the drainage of the town a difficult matter. It is very fertile and well wooded, and there are numerous fruit gardens in and around the town. The city once had a wall around it with 11 gates, but there has been a very considerable expansion and the walls do not now exist. The population in 1931 was 58,716 as against 38,739 in 1921, and the expansion continues. With considerable motor and lorry traffic Gujranwala has almost become a suburb of Lahore. It is a pleasant place, and the climate and water are good. The Upper Chenab Canal is about 4 miles from the town and serves as a river-side, and some fairs are held on its banks. Canal irrigation has been abandoned owing to waterlogging, but there is electricity available and there are tube wells worked by motor in addition to hand pumps and ordinary Persian-wheel wells. There is a Civil Station area separated from the main city by the railway line. It contains the Civil Courts, Churches and Cemetery, Police Lines, Tahsil, Hindu High School, District Board Office, Police Office, Jail, Canal Offices, Municipal Hospital, Imperial Bank of India (and Reserve Bank of India), Rest Houses, the residences of the principal officials at headquarters, as well as the American U. P. Mission Colony, the Electric Power House and some mills and Dr. Charles Eye Hospital. There are many Indians living in bungalows in this area and the land adjoining the railway line has been built upon and has become a residential area for Indians but houses are not of

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PLACES OF INTEREST.
Gujranwala.

"bungalow" type. The Civil Station also contains the District Board Garden in which are situated the Gujranwala Club and the Rai Bahadur Labhu Ram Club.

To the south of Gujranwala there are the Encamping ground, the Sadar Police Station, the Government High School, the Mahan Singh Garden (containing the Estcourt Club and the Health Centre), and there are in the city the Islamia High Scdool, the Government High School for Girls, the Khalsa Intermediate College, the Municipal Hospital for Women, the various Missionary institutions, the Government Industrial School,* the Post and Telegraph Offices, and the Cinemas, etc. The principal buildings of architectural interest are the *samadh* of Mahan Singh, father of Maharaja Ranjit Singh, and a *baradari* in Mahan Singh's garden. Close by is a lofty cupola, covering a portion of the ashes of the great ruler himself. As regards its history, the town of Gujranwala traces its origin to a tribe called Gujars. These were nomads or cattle-grazers. They were expelled 18 generations ago by Sansi Jats, immigrants from Amritsar, who founded 11 villages in this vicinity. The founder of Gujranwala was one Khan, who gave it the name of Khanpur, but the old name survived the change of owners and became stereotyped. The place was of little importance during Mughal rule. It is never mentioned in the *Ain-i-Akbari*, but it grew in importance with the rising fortunes of the Sukarchakia family. When Ranjit Singh rose to power it changed with his fortune from a village into a city. But little is known of its early history except that the town is of modern growth, and owes its importance entirely to the father and grandfather of Maharaja Ranjit Singh, whose capital it was during the early period of Sikh power. Ranjit Singh himself was born at Gujranwala and he made it his headquarters during the years which preceded the establishment of his supremacy and his occupation of Lahore in A. D. 1799. It is claimed by some people that Ranjit Singh was born at Badrukhan in the Jind State, but historians do not support the claim. Several large dwellings, the architecture of which is essentially Sikh, substantial and somewhat cumbrous, occur in the main streets.

*Shiftiny to Civil Station area.

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PLACES OF INTEREST.
Gujranwala.

Gujranwala is a Municipality of the 2nd class. It was first constituted in 1862-63. The constitution is shown in Chapter III. The committee is alive to the needs of the town. There is excellent electric lighting and road-watering, and the roads are good. Drainage is the principal need now, as the town has expanded very rapidly. Gujranwala is the chief commercial depôt in the district, collecting food-grains, rice, gur, sugar, oil, etc., from the surrounding villages. In fact it is the great entrepôt by which the surplus produce of the district is exported to other districts or the seaboard, and through which the wants of the district are supplied by import in seasons of scarcity. It is also the chief market for brass and copper vessels, iron safes, aluminium vessels, iron well gear, hand pumps, etc. There are several Banks, *viz.*, the Imperial Bank of India (and Reserve Bank), Lloyds Bank, Limited, etc., as well as private bankers and money-lenders. There are also a good many potters who make fine earthen vessels. Other institutions are the Babbage dispensary, a fine building, the municipal office and the city police station. There is a library and reading room named after Colonel Harington in the *baradari* in Mahan Singh's garden. A museum is attached to this library. There is a clock tower named after Mr. Estcourt, Deputy Commissioner. There are other municipal and private schools, both for boys and girls.

Gujranwala contains the headquarters of the American U. P. Mission and the following account has kindly been supplied by the General Treasurer :—

Gujranwala American Mission.

"The Sialkot Mission of the United Presbyterian Church of North America opened work in Gujranwala City in 1863 under the direction of the Rev. J. S. Barr, D. D. At present the American mission foreign staff in Gujranwala numbers fourteen; eight ladies, three ministers and three laymen. Work is carried on in the City and surrounding district. In this area the Mission maintains twenty primary schools for boys, one middle school for girls, one Industrial School and a Theological Training School which prepares educated Indian young men for ordination as ministers of the Gospel. The work of the Mission has been largely but not exclusively among the depressed classes. There is a Christian Community of approximately 19,700 with an actual Church membership of approximately 8,600. This Christian community contributed towards the maintenance of its own work during the year 1933-34 approximately Rs. 3,300.

Mission High School.

This institution was opened in 1867 and continued open until April 1929 and is mentioned here only because of its unique career as a high school during this period. Rai Bahadur B. C. Chatterjea was its Head Master for 42 years. His students are among the trusted leaders of the Punjab to-day and more of them are coming into such positions. The Rai Bahadur died in February 1928 and the school was closed in April 1929 due to a programme of retrenchment made necessary by decreasing funds from America.*

*It is now the King George Hindu High School.

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PLACES OF INTEREST.

Gujranwala. Middle School for Girls.

This school was a pioneer in education for girls and at one time had under its management eleven branches in different parts of the City of Gujranwala. As education began to be looked upon with favour for girls as well as for boys, the different religious communities opened their own schools for girls and the Mission school gradually withdrew to its one original institution where it has continued for sixty-eight years. Among the names connected both directly and indirectly with this school is that of Miss R. A. McCullough who retired from active service in March 1935 at the age of 85 years and after fifty five years of faithful service for the girls and women of Gujranwala City and surrounding areas. In recognition of her unique service of fifty-five years in Gujranwala the Municipal Committee named the road in front of the bungalow where she lived for so long 'McCullough Road' and she was granted the Kaiser-i-Hind gold medal for public service in India.

There are at present in the Girls Middle School on its roll—

48 Christians.
45 Hindus.
35 Muhammadans.
34 Sikhs.

During this same year the school cost about Rs. 5,100 of which Rs. 1,924 were received as grant-in-aid through the local Municipal Committee.

As a Christianizing and as an educational agency, the American Mission has had a large influence throughout the City and district of Gujranwala. Rev. T. B. McKee who was connected with the Mission for over twenty years is still talked about by the older residents of the place. Rarely has an outsider, official or non-official succeeded in winning the confidence and esteem of the people to such an extent as did Doctor McKee. Another name to be mentioned is that of Rev. Jiwan Mall, a convert from among the high caste Hindus, who devoted his life for fifty years to the building up of the Christian community which was drawn almost exclusively from the depressed classes.

Boys Industrial School.

This institution has enjoyed unusual growth in recent years and has within it perhaps the germs of that which will grow into a solution of India's Economic problem through the scientific training of young men to take their places in the new Industrial India which is just around the corner. It has an excellent Garage, "recognised by the A. A."

Catholic Mission.

There is also a (Roman) Catholic Mission in the district and two Belgian Priests are in charge and it. They live about 2 miles west of the city, on the road to Hafizabad. The mission dates from 1925, and there are centres for work at Hafizabad, Eminabad, Kaka Kaulo, Cheema, Moghal, and Akhbar.

Eminabad.

Eminabad is situated to the south-east of Gujranwala at a distance of 8 miles on the Gujranwala and Amritsar road. It is actually about two miles from the railway station of the same name, and this fact has resulted in its deterioration as a mandi has been made at Kamoke, which is developing rapidly at the expense of Eminabad. It is a Municipal Committee of the 2nd Class,—See Chapter III. The population is 7,321 (1931). There is a police post, the thana being at Kamoke. It is one of the oldest towns in this part of the Punjab, and has had a long and interesting history which represents in miniature the history of the Punjab. It is said to have been originally founded by Salhahan (Salween), the famous Rajput Raja of

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PLACES OF INTEREST.
Eminabad.

Sialkot. The old town, known as Saidpur, was destroyed by Sher Shah, Afghan, in the 16th century, and a new city Shergarh, the ruins of which are still visible, was founded about 1½ miles to the south-west of the present site. The Afghan garrison was expelled after a long siege by Emin Beg, one of the Humayun's Generals, who, under the orders of Akbar, razed the old city, and founded with the materials the existing one which has never been destroyed in the subsequent invasions. The Nanda Khatris, from the whom the well-known family of Diwans that has given several successive Prime Ministers to the Kashmir-Jammu State, is descended, settled here in Mughal times, but Sayyads, Kazis, Kakkazais, Virakhs, Khatris, Aroras. Sadhs settled subsequently at different times as one race or another came to the front, and these now own part of the estate. In Mughal times Eminabad was the headquarters of a *parganah* in the Lahore *Suba*, bringing in a revenue of 9 lakhs. The following extract from "The Transformation of Sikhism" by Dr. Sir Gokul Chand, is of interest at the present time :—

In 1738 the Sikhs thus roamed unchecked for some time. The attention of the Government was, however, attracted when they assembled at Eminabad in a force of 2,000 strong and began to levy contributions in the neighbouring villages. A villager, one day, came and complained to Jaspat Rai, Foujdar of Eminabad, encamped at Khukhram three miles from his headquarters, that a band of two thousand Sikhs had fallen upon the village and had driven away the whole of his flock of sheep and goats which the Sikhs were now killing and eating at Rori Sahib near Eminabad. The Diwan sent them word to go away but the Sikhs refused to disperse so quickly."

"The Diwan attacked them with his men, and a sharp battle took place. During the battle a Rangretta Sikh caught hold of the tail of the Diwan's elephant and mounting up to the howdah cut off the head of the Diwan and ran away with it. The death of the Diwan was the signal for a general stampede of the Moghul troops. The Sikhs returned the head of the Diwan on receipt of Rs. 500 from one Bawa Kirpa Ram who performed the cremation of the deceased's body."

"Lakphat Rai, the brother of the deceased, was beside himself with rage on hearing of his brother's tragic fate,. 'The founder of Sikhism was undoubtedly a Khatri,' he said, 'but I shall not call myself a Khatri if I do not blot out its name from the page of existence.' He set out accordingly with the Governor himself in pursuit of the Sikhs and inflicted a severe defeat upon them in the neighbourhood of Jammu. He brought a large number of prisoners to Lahore, and after having their long hair cut had them all put to the sword in a public thoroughfare outside the Delhi Gate, the scene of their execution being now known as Shahid-Ganj or the 'place of martyrs.' A proclamation was at the same time issued threatening to rip open the belly of any one taking the name of Govind.* "

The Mughals were expelled about 1760 by Sardar Charat Singh. Under Ranjit Singh, the estate was held in *jagir* by Raja Dhyan Singh, one of the Jammu brothers,

(*Ibrat Namah, Ali-ud-Din).

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Eminabad.

and to this may be traced the connection of the leading families in the town with the Jammu State. The chief feature of the town now is the "Rohri Sahib", a Sikh Gurdwara of considerable sanctity which is connected with some of the austerities of Guru Nanak. He is supposed to have made his bed here on a couch of broken stones (*rohri*) and some of these are still exhibited to the faithful on the occasion of the religious fairs at the Baisakhi (April) and Dewali (October) festivals, when the District Board also holds cattle fairs. There are many fine gardens. Dewan Lachhman Das and Dewan Bahadur Dewan Amar Nath, C.I.E., *late Prime Ministers of Jammu and Kashmir, owned a considerable part of the town and estate, and had a jagir. Dewani Vidya Watti, widow of Dewan Bahadur Amar Nath, C.I.E., now holds the estate, as no son was left. She is the daughter of the Honourable Rai Bahadur Ram Saran Das, C.I.E., Member of the Council of State, Lahore. Dewan Dhanpat Rai, grandson of Dewan Lachhman Das, holds the estate of his grandfather, . There are several very fine buildings erected by the Dewans, a hospital, a Post and Telegraph office, and two private high schools for Hindus and Muhammadans, and municipal office. It is the birth place and family residence also of the late Dewans Jowala Sahai, Anant Ram, and Gobind Sahai, Prime Ministers, to the Maharaja of Jammu and Kashmir. There is a bungalow, constructed by the late Dewan Jowala Sahai in return for the grant of a garden rent free, for the use of the district officers.* His family is now represented by Dewan Brij Lal and his brother, Dewan Daulat Ram, whose estate has just been taken under the Court of Wards, and Dewan Iqbal Nath, their cousin. The town also possesses fine ruins of Muhammadan architectures.

Kamoke.

Kamoke is on the Grand Trunk Road, about 14 miles from Gujranwala. There are a railway station, a thana, rest house, middle school and encamping ground. Kamoke is developing rapidly. The District Board sold out sites for shops in a Mandi. It is a centre for rice, and there are some rice husking factories. Some Banks have opened—branches. The population in 1931 was 2,607 but it has since increased. There is no local body yet, but the constitution of one is under consideration.

*Not used as such now.

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Qila Didar Singh.

Qila Didar Singh is situated 10 miles from Gujranwala on the Gujranwala and Hafizabad road. It was founded about the middle of last century by Didar Singh, from whom it takes its name, a Sindhu from the Amritsar Manjha, who was a follower of Sardar Charat Singh, and got this land from the Varaichs of Deorhi, into whom he married. The population according to the Census of 1931, is 3,815, and the town is developing, no doubt in anticipation of a line of railway being opened from Gujranwala to Hafizabad when Qila Didar Singh would be a railway station. A private mandi has been planned. The well metalled Public Works Department road passes through the town from east to west and on it lies the main bazar. There are a rest house, a thana, a hospital and a District Board High School. Qila Didar Singh is a Small town and particulars will be found in Chapter III. About 4½ miles to the north-east of Qila Didar Singh lie the ruins of Papnakha, which is said to be the birthplace of Rani Luna, the second wife of Raja Salwan, and step-mother of Puran Bhagat, with whom the Punjabi legend of Puran Bhagat is connected. It is thus also connected with the shrine of Bohar near Rohtak, the Mahant of which has an important position amongst Kanephatta jogis—who wear enormous ear-rings of wood as a rule. The Sialkot district is also concerned as the famous Raja Rasalu was the son of Rani Luna.

Naushera Virkan.

Naushera Virkan is a large village about 18 miles from Gujranwala by the unmetalled road, but about 25 by the canal bank. It is isolated and in the midst of a Sikh ilaqa and is important. There is a Naib-Tahsildar posted there (Gujranwala tahsil), and there are a thana, hospital, veterinary hospital, and a middle school. A metalled road is needed to make the place easily accessible which in turn would put down much crime, including illicit distillation of liquor. The nearest Rest House is at Baddo Ratta (canal) about 3 miles away. There is a Panchayat. The population in 1931 was 1,980.

Talwandi R[ah]wali.

Talwandi Rahwali is a fair-sized village on the Grand Trunk Road, about 5 miles from Gujranwala. It is also a Railway Station. A modern sugar factory has recently been opened. There is a canal rest house. The population in 1931 was 1,947.

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Wazirabad.

Wazirabad is next in importance to Gujranwala, and lies 21 miles to the north-west of Gujranwala. It contains a population of 20,707 according to the Census of 1931. It is situated on the right bank of the Chenab river at a distance of 2 miles from the river, and is skirted on the north and west sides by the Palkhu Nala. The North-Western Railway and the Grand Trunk Road from Lahore to Peshawar pass close to it on the west side. It is now connected with Sialkot by a branch railway opened on the 1st January, 1884, and extended to Jammu in 1892, and by a branch line to Lyallpur and Khanewal *via* Hafizabad. The town is said to have been founded by Wazir Khan in the time of Shah Jahan, but the rise of the town to importance is even more recent than that of Gujranwala. It is first heard of in history as falling into the hands of Gurbakhsh Singh, Bhangi, a retainer of Charat Singh, at the time when the latter extended his power in the northern part of this district. Allusion has already been made to the family of Gurbakhsh Singh and the ultimate absorption of its estates by Ranjit Singh in 1809. During the rule of the Maharaja, Wazirabad, which was at first subsidiary to Sohdra, the old pargana, 5 miles off, became for a time the headquarters of General Avitable, under whose hands a completely new town grew up. As laid out by him, Wazirabad was a parallelogram in shape enclosed by an irregular brick wall. Within is a broad and straight bazar running from end to end, and crossed at right angles by minor streets, also straight and of good width; the whole being marked by an almost entire absence of the tortuous *culs de sac* so general in towns of purely native design. During the various struggles for supremacy various tribes came to the front and disappeared, and at annexation those in possession were recognized as owners of the estate. Later the proprietary body consisted mainly of Chimas, Kazis who claim to be Qoreshis, Arains, together with Khatris, Brahmins and Aroras. The Sialkot Gate is now the residence of the Tahsildar, and the Saman Burj, once the residence of Avitable, a picturesque building on the banks of the Palkhu, now occupied by Captain Muhammad Abdullah Khan the head of the "Raja" family of Wazirabad. Wazirabad was for a time the head-

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Wazirabad.

quarters of a district which included the present districts of Sialkot and Gujranwala, together with parts of Gurdaspur and Lahore. This district was broken up in 1852, Wazirabad lapsed to the position of head-quarters of a "Sub-Collectorate." On the opening of the works for the "Northern State Railway," the town, situated at one extremity of an important section of the railroad and in the immediate neighbourhood of the works connected with the Chenab bridge again became the site of a numerous European colony of Engineers and others employed upon the railway works. The cantonment for troops, which once existed 6 miles to the west of Wazirabad, was deserted on account of its unhealthiness and transferred to Sialkot in 1855, is quite obliterated. The opening of the "Northern State Railway" and its extension to Sialkot injured the commercial importance of Wazirabad by doing away with the local trade, owing to the facilities for through traffic; but the construction of the branch line of railway to Khanewal revived some of its lost prosperity and the town is extending. The Alexandra bridge across the river Chenab was formerly one of the longest in India, but was considerably contracted in 1892, the number of spans being reduced from 61 to 28. Soon afterwards an unprecedented flood in the Chenab in August 1892 burst through the protective embankments and caused considerable loss of property in and around the town. There are now road and rail bridges over the Palkhu nala. The municipality of Wazirabad was constituted in 1866-67 and is of the 2nd class. Particulars will be found in Chapter III. There is a considerable trade in timber, which is floated down the Chenab from Akhnur in the Jammu territory, and there are large central depôts here belonging to the Kashmir State and the Forest Department, and private firms. A Deputy Conservator of Forests is posted at Wazirabad. The smiths of Wazirabad have a speciality for the manufacture of small articles of steel and iron, such as many-bladed knives, paper-cutters, etc., and close-by within a mile of the town is the village of Nizamabad, celebrated in the Punjab for the excellence and finish of its fire-arms and other warlike implements. There is a good trade in hides and leather, there being good tanneries at Wazirabad and Nizamabad. There are

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a hospital, a post and telegraph office, a Tahsil and Sub-treasury, veterinary hospital, the city and Sadr thanas and encamping ground along the line of the Grand Trunk Road, and the railway line. There are also two rest houses and a Forest bungalow, a railway station with quarters for the Railway officials. There are a Scotch Mission High School, a Municipal High School, and a Hindu High School and other schools. There is a Sub-Judge's court, a Sub-Registrar's office, and the Bench of Honorary Magistrates' court. There is a Telephone Exchange, with a telephone at the tahsil.

The city owing to its position in the low ground near the river, is unhealthy, and the Palkhu Nala, which, since the construction of the railway protection works, aggravates the defective sanitary arrangements. There is a scheme in hand for improving this. The Baisakhi fair held here each year is important.

Scotch Mission.

Wazirabad is a station of the Scotch Mission, the headquarters of which are at Sialkot. Mission work was started here in 1863. In 1895 the Revd. T. Grahame Bailey, D. Litt., took charge of the work, and in addition to managing the high school referred to above, and supervising district evangelistic work, he rendered valuable services as a linguist, and published several works on Indian languages. During the 1919 disturbances the house of Revd. Bailey was burnt down and he returned to Scotland after 24 years' service. The house was rebuilt in 1926 and is occupied by the present incumbent. The High School was built in 1913. It is an excellent institution but may suffer because two other high schools have since been opened.

Dhaunkal.

Dhaunkal has a population (1931) of 2,492 and is in the Wazirabad tahsil, at a distance of 3 miles from Wazirabad. It has a railway station. The village is said to have been founded by Raja Dharekal during the days of Mahmud Ghaznavi. At Dhaunkal the great saint Sakhi Sarwar Sultan, who is also known as Lakhdata and whose tomb is at Nagaha, had taken up his abode somewhere in the twelveth century A. D. and procured a miraculous stream of water. Its waters are said to be good for leprosy and the village is much haunted by lepers. His house was in the time of

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Dhaunkal.

Shah Jahan turned into a mosque and the well was much improved and beautified. The fair here, which lasts for a month in June and July, used to be attended by 10,000 persons and over from adjoining districts of the Punjab and from Jammu and Kashmir State. The latest census of the visitors taken by the District Health Officer in 1934 shows that in all 1,200 persons attended the fair. The decrease may be attributed to the enlightenment of the general population by education. The offerings at the shrine are shared by the owners of 28 wells and the transfer of the well carries with it a transfer of share in the offerings.

The people of the village have taken rather well to co-operation.

Nizamabad.

See Wazirabad. A village adjacent to Wazirabad. Its manufactures are noted elsewhere. The District Board has made sanitary regulations for the village and collects a tax, but the position is very unsatisfactory and perhaps a Panchayat or Small Town will be constituted. The population in 1931 was 2,408.

Gakkhar.

Gakkhar is a large village on the Grand Trunk Road about 10 miles from Gujranwala. There is also a Railway Station. The place is of interest mainly on account of the Government Normal School for teachers which serves two Divisions. It is an excellent institution, with an up-to-date farm, etc. There are an encamping ground, a rural dispensary, rest house, serai, two girls schools, a post and telegraph office, and a middle school. Good durries and kheses are made here. Its population according to the census of 1931 is 4,714.

Khanki.

Khanki contains the headworks of the Lower Chenab Canal. They are described in Chapter II. The headquarters of an Executive Engineer and Sub-Divisional Officers are here, and there is a fine canal rest house. The population in 1931 was 1,075.

Baddoke Gosain.

Baddoke Gosain, a large village about 8 miles from Gujranwala, about 1 mile west of the Grand Trunk Road. It has an important shrine where a fair is held annually, and there is a good middle school. The population in 1931 was 2,529. As regards the shrine

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Baddoke Ghosain.

the following account has been given by Pandit Banshi Ram, retired Sub-Judge, who is interested in it :—

"In the year 1468 A. D. there lived in the small village of Trigri—a few miles from Baddoke, an elderly Brahmin Baba Sain Dass who was well known for his piety and high spiritual attainments. Like a true Brahman he did not refuse to live on charity and reared a herd of cows which he grazed in the pasture of Baddoke, then an extremely small village. He used to pass his time by the side of a small pond absorbed in meditation while the cattle were grazing.

One day while Baba Sain Dass was sitting there, a Sadhu came and asked him for some milk to drink as he was very hungry. Babaji told him that none of his cows was yielding any milk at that time. The Sadhu told him to catch hold of any of them and milk her. Without the slightest hesitation Babaji caught hold of the nearest cow and milked her, and gave him the milk.

"Ask for some boon," said the highly pleased Sadhu, after he had taken the milk. Babaji thanked him and told him that he was not in need of anything. Upon the Sadhu repeating the same thing, Babaji told the Sadhu that he was desirous of having a son like him (the Sadhu).

"Upon the condition that you do not marry me to anybody I shall be born to you and remain with you for some time," said the Sadhu and vanished.

Thus it was in the month of July 1504 that the Great Rama Nand was born. The boy from his very childhood showed signs of spiritual attainments. At the age of about seven years he began to graze the cattle of his father who had now shifted to Baddoke. His spiritual powers were well known and he was manifesting them from time to time. He would spoil the corn of the village farmers by grazing his cattle in their fields, but when they came upbraiding along with Baba Sain Dass they would find the fields undamaged. At first these things astonished the people, but soon every body discovered that Rama Nand was not an ordinary child. They began to love him and respect him as the incarnation of some diety.

Time passed on in this manner and Rama Nand reached his 12th year. Baba Sain Dass thought of betrothing his son and accepted the proposal of a Brahman of a neighbouring village. In vain did the boy-saint protest against this. Obviously the revered Baba, his father, had forgotten the promise made with the old Sadhu of not marrying him. On the day of the betrothal ceremony the boy-saint took a stick in his hand and went to bathe in the village pond. He entered it and vanished to the great sorrow and grief of his parents and the whole of the village leaving the stick outside the pool stuck into the mud. In vain did they search every nook and corner of the small pond.

The stick subsequently grew into the sacred *Ber* tree which exists even now and is worshipped by the visitors.

The mother of Rama Nand used to come and wail like a mad woman by the side of the pond when lo ! one day the boy appeared to her. To the astonished mother he said that he could not bear her wailing and promised to see her daily at the spot provided she kept it a dead secret. For a few days he visited his mother at the appointed place, but afterwards his mother told of it to her relatives and the visits ceased.

The pond in which the boy-saint disappeared became a sacred spot and the admirers of Rama Nand built a small temple near it. The number of the followers of the boy-saint increased very rapidly and the pond became a place of pilgrimage. Thousands of Hindus especially Brahmans flock to this place on the day of the disappearance of Rama Nand and offer their homage at the shrine. The present Temple and the Pucca Talao were constructed by Dewan Kirpa Ram of the Kashmere State in the year 1865.

The descendants of Baba Sain Dass through his other sons are to this day regarded as the spiritual Gurus of the Hindus and held in great respect. They are living in Baddoke Gosaian and their disciples are scattered over the whole of the Punjab and the adjoining tracts. The name of the present Gaddi Nashin is Mahant Ram Narain. The annual gathering takes place on the 14th of the Lunar month of Baishakh. The people also go there on the 14th of each Lunar month and pay their homage to the sacred *ber* tree."

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Ramnagar.

Ramnagar lies on the Sialkot-Multan road to the west of Wazirabad, down the river at a distance of 22 miles. An unmetalled road goes from Wazirabad to Ramnagar *via* Saroke, but the most convenient but not the most direct route now is by Khanke. The road from Akalgarh to Ramnagar is metalled. The town has a Middle School under the District Board and some girls schools, dispensary and police post, the thana being at Akalgarh. There is a very picturesque and well situated bungalow (*baradari*) with a fine garden attached near the river bank, about half a mile east of the town which is now used by officers on tour. This was originally built by Ranjit Singh and was a favourite resort of his in the hot weather. It lay on the old military road from Lahore to Peshawar, and it was here that the Maharaja received the news of the defeat and death of Hari Singh by the Afghans at Jamrud. It is a Small Town and particulars are found in Chapter III. There is a ferry over the Chenab river under the District Board. This town, which was originally called Rasulnagar, was founded, about 200 years ago, by Nur Muhammad, the Chattah chieftain of whom some account has been already given. Under this family, Rasulnagar flourished and rapidly grew in importance. It was finally stormed in 1799 by Ranjit Singh after a gallant resistance made by Ghulam Muhammad, who then represented the family, and, passing into the hands of the Sikh ruler, received its new name of Ramnagar. The famous *Zam Zama* gun at Lahore is said to have been captured here by the Sikhs, from the Bhangis, who came into possession of it as an attempt by the Mughals to take it across the river failed and it was abandoned. One of the gates of the town, now in ruins, is called "Topwala." The population has considerably decreased, because of *the falling off* of the river-borne trade and the diversion of the salt trade by the construction of the Railway have had a disastrous effect on it, and the development of Akalgarh which is the nearest Railway Station. The town is of no commercial importance. There is an important shrine here of Gulab Shah where a fair is held in June. There is also a Hindu samad of Tapasvi where a fair is held in March. The Muharram is celebrated here on a

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large scale by Shias of the town and surrounding villages. Several fine buildings erected in the time of the Chattah supremacy may still be seen. The population according to the census of 1931 is 4,768.

Ramnagar.

It was on the banks of the Chenab in the vicinity of Ramnagar that Lord Gough's army of the Punjab first came into collision with the Sikh Forces under Sher Singh in November 1848. The Sikhs were strongly entrenched on both sides of the river, prepared to dispute the passage with Lord Gough's army marching north from Lahore. Their position was attacked on the morning of the 22nd November by the cavalry division and three troops of Horse Artillery under General Cureton. The Sikhs fell back to the bank of the river hotly pursued by the cavalry and the guns. The latter misjudged the difficult nature of the ground. Some of the guns got stuck in the sandy *nalas* and fell into the hands of the Sikhs. A brilliant charge made by Colonel Havelock of the 14th Light Dragoons to bring the guns away was ineffectual, and the regiment had to retreat with the loss of its gallant commander. General Cureton was also killed in this charge and the total loss was 26 killed and 59 wounded. The officers who fell in this action are buried in the garden of the *baradari*. The attempt to cross at Ramnagar having failed, half of the army under General Thackwell was detached to effect a passage up the river at Wazirabad and take the Sikhs on the north bank on the flank. This movement caused the Sikhs to fall back towards the Jhelum. Lord Gough crossed the Chenab on 3rd December,—formed a junction with Thackwell and followed up the Sikhs who had taken up a strong position at Chillianwala in the Gujrat district, where the bloody but indecisive battle was fought on 13th January 1849. See Chapter III, Section G.

Sodhra.

Sodhra is an ancient town, about five miles to the east of Wazirabad, and lies on the Chenab river. It was founded by Ayaz, a favourite of Mahmud of Ghazni, and takes its name from having once had 100 gates (*soudara*). After Ayaz's time it fell into decay, but was refounded under Shah Jahan by the Mughal Governor Nawab Ali Mardan, who constructed a splended garden, dug a canal from the river and called the place Ibrahimgarh after his son. The garden was called

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Sodhra.

Naulakha from the amount said to have been spent on it. It was demolished when the "Wazirabad-Sialkot" Railway was constructed, the materials being taken by Government for ballast and the land made over to the zamindars. Under Mughal rule Sohdra was a flourishing city and the headquarters of a parganna with a revenue of twelve lakhs. There are many ruins of Mughal architecture to be seen. On the decay of Mughal power Sodhra was captured by Sahib Singh, Bhangi, of Gujrat. In 1790 Mahan Singh tried to wrest it from him by force and fraud but failed; vexation at his failure is supposed to have hastened his death.

Ranjit Singh was however more successful. Under him the town and adjoining tract of country was held in *jagir* by a Dewan family of Brahmins from Gujrat. The *jagirs* were resumed at annexation and pensions given in lieu. These have lapsed. The proprietary body consists chiefly of Cheema Jats and Arains. There are many influential Khatris of the Chopra *gôt* who are in the service of the British Government or of the Jammu State. There are also several respectable Kazi families, many of whom are in the Government service. The trading class is represented chiefly by Kakkazais—said to be Muhammadan Kalals, who on their conversion gave up distilling for trade. These are very enterprising traders. They purchase country-made and imported cloth at Delhi, Bombay, &c., and retail it in Hindustan, Bengal and the Native States of Central India, somewhat after the same fashion as the Pathan hawkers. They have made much money in this way and some of them are now beginning to acquire land. There is not much trade in the town as Wazirabad is very near. The Sodhra Railway Station is about 2 miles from the town. Bricks are found in large numbers which attest the ancient magnitude of this town. It stands on a slightly elevated site and has a well paved bazar from north to south. There is a Middle School under the District Board and some girls schools. There are two good gardens, the property of the Sodhra Dewans. A ferry known by the name of this town is in charge of the District Board of Sialkot. The municipality of Sodhra was abolished in 1886, but the town was declared a notified area in

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1894 and is now a Small Town. See details in Chapter III. The population as ascertained at the census of 1931 is 4,712.

Akalgarh.

Akalgarh is a well built town having a population of 5,483 according to the census of 1931 and this appears to be rising. It is especially noted as being the native place of many famous Khatris of the Chopra *gôt*, among whom were Dewan Sawan Mall the most successful Sikh Governor, his son Dewan Mulraj, the author of the Sikh rebellion, and Dewan Ram Chand. These families are still represented in the town. It lies to the west of Wazirabad at a distance of 23 miles. It is now of some commercial importance being in the centre of a rice growing area and there are several rice husking mills and much export of rice. The Canal and Railway are responsible for this. There is a Railway Station, and the Lower Chenab Canal is about 2 miles from the town. It has several fine houses and gardens the property of the Dewans. Its main streets are well paved, and there are many buildings of gigantic size. There is a Government High School, and other primary schools as well as schools for girls, a thana, a dispensary and a rest-house for district officers. It is a Small Town—See Chapter III. This town was founded 140 years ago by Ali Muhammad, son of the Ghulam Muhammad, Chattah, who founded Ramnagar. It was originally called Alipur after the founder. On the defeat of the Chattahs by Mahan Singh, the town was granted by him to Sardar Dal Singh, brother-in-law to Charat Singh, under whom it was renamed Akalgarh. At first Dal Singh had great influence with Ranjit Singh, but they quarrelled and in 1800 Ranjit Singh, having imprisoned Dal Singh, marched against Akalgarh. The attack, however, failed, and was abandoned after a siege of three months; nor did Ranjit Singh gain possession of the town until Dal Singh's death which happened in 1804. Under Ranjit Singh the family of Sawan Mal, who was Governor of Multan, rose to positions of great trust and emolument, from which they were rudely hurled after his son Mulraj raised the standard of rebellion at Multan, which led up to the conquest and annexation of the Punjab. At annexation the *jagir* and property of Dewan Mulraj and his brothers were confiscated, but

the property amounting to several lakhs of rupees was subsequently released. At the first settlement the original Chatta owners having declined to engage for the assessment, those in possession got the ownership of the cultivated land in their occupancy, but in 1856 the Chattas sued for and got a decree for all the waste land, which is considerable.

Pindi Bhattian.

Pindi Bhattian is a town of some commercial importance in the extreme west of the Hafizabad tahsil on the road from Lahore to Shahpur and Bannu, about 70 miles from Lahore and 57 from Gujranwala. Its population is 4,478 according to the census of 1931. It lies near the Chenab about seven miles from the limit of the Shahpur district on a metalled road from Lahore to Sargodha. The nearest Railway Station is Sukheke. It is a Small Town—See Chapter III. There are a dispensary, a thana, a sarai with encamping ground, a Post and Telegraph Office and a Government High School and other schools for girls and boys and a rest house. The town derives its name from the same tribe that gave its name to the tract of Bhattiana. It is the headquarters of the Bhatti clan, and is said to have been founded in Akbar's time by Jalal Bhatti from Bhatner *in* Rajputana. All the other Bhatti villages in the vicinity, over 80 in number, are offshoots from it. The descendants of Jalal held undisturbed possession for over six generations and were lords of a large tract of country extending as far south-east as Gajiana. At the end of last century Ranjit Singh, in his struggle against the Muhammadan tribes of the district, came into collision with them. They made a long and brave resistance. Ranjit Singh first captured Jalalpur, the second Bhatti stronghold, and in 1802 laid siege to Pindi. After some severe fighting the Bhatti chiefs were overcome and had to take refuge with the Syals of Jhang. After many years Rahmat Khan, Bhatti, was taken into the Maharaja's service. In the first and second Sikh wars he and his tribesmen gave material assistance to the English, and helped to capture Guru Mahraj Singh, took part in the fighting at Ramnagar, Chillianwala and Gujrat, and on annexation the family was reinstated not only in Pindi Bhattian and Jalalpur, but in most of the other villages they had founded. In the mutiny Rahmat Khan and his relatives assisted

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Pindi Bhattian.

in putting down the disturbance in Gugera and received rewards and jagirs. The town was formerly a municipality, but the municipal committee was abolished in 1890, the balance to ts credit vesting in the District Board.

There is considerable trade in ghi, and tobacco and some in thread, grain and Afghan fruits, and the mochis here make excellent native saddles and camel packs. There is a strong commercial and money-lending community of Aroras, one or two of whom are among the wealthiest men in the district. The trade has made considerable strides since the colonization of the adjoining Government waste has increased the amount of local production. There is the shrine of Mian Khair Muhammad, Noon, said to have been built in 1175 A. D. by Mian Muhammad Yar Bhatti. It is a nice piece of work. The Noons of Shahpur district have taken an interest in the shrine and repaired it once.

Hafizabad.

Hafizabad is a rural town with 14,431 inhabitants according to the census of 1931. The town is important as being the headquarters of a Tahsildar and Sub-Judge and a non-official Sub-Registrar. It was founded by Hafiz, a favourite of the Emperor Akbar. He settled Khatris of the Kapur and Chopra gôts from Lahore who obtained the proprietary rights. The town was deserted in the Afghan invasions, the owners taking refuge in adjoining villages or founding separate estates which they still hold to the number of 9 or 10. The principal owners are now Kapur Khatris. The population has increased rapidly since 1868, and since the extension of canal irrigation and the opening of the railway from Wazirabad to Lyallpur and Khanewal, the town which taps a large part of the newly irrigated area has become very prosperous. There is a good deal of trade and several banks have opened branches. Electricity has also just been introduced and there is a power house. There are a Tahsil, and sub-treasury Sub-Judge's and Honorary Magistrates' courts, a Government hospital, thana, Post and Telegraph Office, a Railway Station, a Rest House, and two high schools and other schools for girls and boys. The main channel of the Lower Chenab Canal runs east of Hafizabad at a distance of 3 miles. The municipality

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here was abolished in 1884, but in November 1894 the town was constituted a "notified area" under Act XX of 1891, then it became a Small Town, and in 1935 was again raised to the dignity of a Municipality. See Chapter III for particulars. There is a metalled road from Gujranwala to Hafizabad, and a railway line will no doubt some day be opened from Gujranwala to Hafizabad and on to Jhang. The town is expanding. Hafizabad is an ancient town, being mentioned in the Ain-i-Akbari.

Jalalpur Bhattian.

Jalalpur is a large village, 18 miles north-west of Hafizabad, having a population of 2,142 according to the census of 1931. It has a police thana and a middle school and girls school and a hospital. The municipality here has been abolished since 1884. The ruins of the old town lie two miles to the west. It was formerly a place of more importance than at present. The present town was founded by Bhattis, from Pindi Bhattian, close to the ruins of the old city—Jalalpur Kohna—and named Kot Muhammadpur after the founder. When the Bhattis were expelled from here and Pindi Bhattian by the Sikhs in 1802, Arains and Khatris took and held possession. At annexation the good services of the Bhatti chiefs, already referred to, were so far recognized that they were told by Mr. Cocks, Assistant to the Resident, that they might regain possession if they could. They were resisted by the Khatris, but after a few of the latter had been killed they gave way and the Bhattis recovered possession. Many of the Khatris from here are in Government service. There is some trade in grain and cloth, and there is a colony of Khojas dealing in hides and bones which are sent to the seaboard for export to Europe.

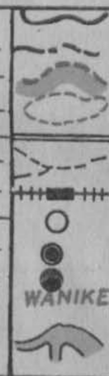
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REFERENCES

1. DISTRICT BOUNDARY
2. TAHSIL do
3. THANA do
4. ZAIL do
5. METALLED ROADS
6. UNMETALLED do
7. RAILWAY LINE
8. D. B. REST HOUSE
9. P. W. D
10. CANAL
11. HEAD QUARTER OF THANA
12. CHENAB RIVER & NALAH



GUJ

N